The Lutheran Outlook

The Church and Immoral Magazines

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Our Alaskan Frontiers

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Labor Day Message, 1943

Pope and President

Lutheran Graduate in Modern World

By Paul H. Andreen

Vol. VIII August, 1943 No. 8

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Pointed Paragraphs

"NO ONE can appreciate so fully as a doctor the amazingly large percentage of human disease and suffering which is directly traceable to worry, fear, conflict, immorality, dissipation, and ignorance—to unwholesome thinking and unclean living. The sincere acceptance of the principles and teachings of Christ with respect to the life of mental peace and joy, the life of unselfish thought and clean living, would at once wipe out more than half the difficulties, diseases and sorrow of the human race. In other words, more than one half of the present affliction of mankind could be prevented by the tremendous prophylactic power of actually living up to the personal and practical spirit of the real teachings of Christ."—*Dr. Wm. S. Sadler, Director of the Chicago Institute of Research and Diagnosis.*

Thirty years ago, Dr. John R. Mott warned western Christians that they must multiply at once the missionary forces in Japan, saying: "If you don't, a generation from now you will have to send a hundred thousand bayonets!" His words fell on too many deaf ears, with the result that now we are compelled to send twenty times as many bayonets as he predicted.

"REPENT," SAYS CANTERBURY

In a recent broadcast to the British nation the Archbishop of Canterbury made an earnest plea for a down-to-the-roots-of-life repentance. "Things are not altogether well with us," he said. "We thank God for the splendid qualities our people have shown—courage in danger, comradeship in service, perseverance in effort. But the decline in honesty has been very sharp and steep. Our standard of conduct in matters of sex is very lax. These things will bring terrible consequences if we will not change our outlook, or in the old phrase, 'repent.'"

If the archbishop had been speaking to the American people with equal candor, he would have called upon us to repent for our widespread disregard of the Sabbath, our shameless exhibition of nude women for purposes of entertainment, our superstitious turning to astrology, our mounting tide of profanity and obscenity, our vulgar wit and our applause for the lewd and nasty, our flouting of decency in current fiction, our sodden drunkenness and frenzied gambling, our prodigality in the presence of the world's suffering and the long list of moral failures which no man can name.

The whole sorry story is one that brings the sense of shame to any clean soul who loves America, and the cure for it is not to be found in some new law, but in a movement covering the entire nation in which each individual takes himself in hand and prays, "God be merciful to *me*, a sinner." This is not the time for wholesale condemnation of others, but for a searching examination of ourselves, accompanied by a spirit of repentance that means a forsaking of sin.

To talk with God no breath is lost;
Talk on.
To walk with God no strength is lost;
Walk on.
To toil with God no time is lost;
Toil on.
Little is much, if God is in it;
Man's business day not worth God's minute.
Much is little everywhere
If God the business doth not share.
So work with God, then nothing's lost;
Who works with Him does well and most.

—*Old English Proverb.*

FROM A CHILD'S LIPS

A teacher of children had told them that their daddies sometimes allow them to take the wheel of the car, but they always place their hands over their little ones to be sure there will be no mistake. Sometime afterward, a little fellow, eight years old, was asked if he would like to lead in prayer. This is what he said: "Dear Lord, will you please put your hands over the hands of our President, so he will know how to turn the wheel for our country."—*Sunday School Times.*

Brethren, use not liberty for an occasion to the flesh, but by love serve one another.—Galatians 5:13.

STEWARDSHIP

By Elizabeth Mae Crosby

I have a stewardship in God's domains,
A sacred trust to be employed with care;
The world is His and all that it sustains,
But He has loaned to me a golden share,
And if with wisdom I use it aright
And as He will instruct me if I ask,
Then I shall be a faithful steward in His sight
And find my work has been a gladsome, pleasant task.

—*Watchman-Examiner.*

Among the people who are trying to get into trouble and succeed we might list: Husbands who figure on letting their wives do the church-going for the family; wives who fail to accompany their husbands to the house of God; husbands and wives who send the children off to Sunday school, but stay at home themselves; husbands and wives who stay at home and don't even send their children to church.—The Christian Parent.

MY DAILY PRAYER

Forgive my sins of petty jealousy,
Forgive my sins of pride and discontent;
And give me, Lord, still more humility,
And true remorse for thoughts that were ill-spent.
Give me courage that will make me strong
To face each day with Christian fortitude—
Let me not weaken when a day goes wrong,
But keep my spirit meek—with faith imbued.
Let me know pain that I may learn to bear
My earthly cross submissive to Your will;
Let me know sorrow's darkness and despair,
Knowing that through them I shall find You still.
Lord, I can only offer in return
My heart, in which love's faithful fires burn.

—*Anne C. Korpics,*
in *Chicago Tribune.*

Do you ask me how much I am worth? I don't know. God has no poor children.—Dwight L. Moody.

The Lutheran Outlook

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EDITORIAL

Fascist Overthrow Brings Peace Hope

OVERTHROW of Benito Mussolini's regime in Italy on July 25 brought to the warring world the first sign of a break in the Axis front and the hope that the day of peace may be drawing near. Resignation of the Fascist dictator, who has ruled the Italian people with an iron hand for twenty-one years, was undoubtedly precipitated by Allied victories in North Africa and Sicily and by the imminent danger in which the Italian mainland has been placed as a result of these triumphs. It was reported that Mussolini's resignation was preceded by a break with his own supreme council, when many of these refused to accede to Hitler's proposal that all of southern Italy be abandoned and that a line of defense be established in the north along the Po River.

In accepting the resignation of Mussolini, King Vittorio Emanuele announced that he was assuming "the high command over all the armed forces" and that he was appointing Marshal Pietro Badoglio, implacable foe of Mussolini, as "chief of government, prime minister, and secretary of state." Dissolution of the Fascist party was indicated, and 250,000 blackshirts, who once constituted Mussolini's private army, were ordered incorporated as "an integral part of the armed forces of the nation."

In Premier Badoglio's initial proclamation, which immediately followed that of King Emanuele, it was stated that "the war continues." There was every evidence, however, that the elimination of Mussolini and his Fascist regime was the first step on the part of the Italians to get out of the war and to obtain a favorable peace from the United Nations.

Four days after Mussolini's removal, General Eisenhower broadcast a peace offer to Italy in which he commended "the Italian people and the house of Savoy for ridding themselves of Mussolini, the man who involved them in the war as a tool of Hitler and brought them to the verge of disaster." Only the presence of German troops in Italian territory, the supreme commander of the Allied forces informed the Italian people, is blocking the way to peace.

"We are coming to you as liberators," he told them, and he added, "Your part is to cease immediately any assistance to German military forces in your country. If you do this, we will rid you of the Germans and deliver you from the horrors of war."

It was evident, however, that the Badoglio government was finding the road to peace a most difficult one. While the Italian people joined in spontaneous demonstrations for peace in all the larger centers of population as soon as Mussolini's downfall became known, the presence of strong German forces in Italy, combined with the possibility of Fascist resistance, made it necessary for the new premier to move circumspectly. It was also believed that Badoglio was trying to put up a brave front in order to obtain as favorable terms from the Allies as possible. He was said to be hoping to prevent Allied occupation of the mainland.

However, with the demand for peace growing louder every day, the danger of uprisings and anarchy throughout Italy became pronounced, and Badoglio's play for time may prove fatal to his own government if an armistice is not soon arranged. Italians were reported parading through the streets and crying, "We want our men back!"

Although the elimination of Italy from the war will no doubt hasten eventual victory for the United Nations, it would be entirely too optimistic to forecast an early end to the conflict. Germany's ability to put up formidable resistance to an invasion of Europe is conceded by all military experts, and the task of ousting Japan from the strategic advantage which she now occupies in the Pacific and on the Asiatic mainland will probably prove a difficult and bloody affair.

Nevertheless, the first ray of hope has appeared on the world's dark horizon, bringing the promise of happier days. The spontaneous cry for peace which has been heard in Italy since Italian tongues were loosed is but a reflection of the universal longing which exists among the peoples of all nations. When that yearning finally becomes articulate, the warlords of the world will have to bring a halt to their bloody drama. All of which makes one wonder, When will the time come when real democracy reigns in the earth—when the people are permitted to determine their own destinies?

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Romanists to Convert Lutherans in Iceland?

ON WEDNESDAY, July 7, with all the centuries-old pomp and ceremony of the Roman Catholic ritual, the Most Rev. Johannes Gunnarsson, a native Icelander, was consecrated as Titular Bishop of Holar and Vicar Apostolic of Iceland. The consecration took place in St. Patrick's Church in the City of Washington. The officiating prelate was the Most Rev. Amleto Giovanni Cicognani, apostolic delegate to the United States. He was assisted by the Most Rev. John Michael McNamara, auxiliary bishop of Baltimore and Washington, and the Most Rev. Peter Leo Ireton, coadjutor bishop and apostolic administrator of Richmond.

According to an account of the ceremony in the *Washington Evening Star,* it was witnessed by scores of Roman priests and nuns, scarlet-clad members of the monsignori, as well as members of the laity. A three-column illustration of the consecration in the *Star* revealed Gunnarsson lying prostrate before the altar of St. Patrick's Church at the height of the two and one-half hour ritual.

The Most Rev. John F. O'Hara, military delegate, preached the consecration sermon, telling how the new bishop's father, Gunnar Einarsson, had been instrumental in re-establishing the Roman Catholic faith in Iceland. He related how the father, traveling with one Jon Svensson en route to France to resume their studies after the Franco-Prussian war, was delayed in Denmark. In Copenhagen, according to the report of the sermon in the *Washington Evening Star,* they were the guests of the Prefect Apostolic, and as a result of that visit "both embraced Christianity."

In view of the fact that Iceland, like Denmark, has been Lutheran in faith ever since the days of the Reformation, one is led to wonder what form of paganism Military Delegate O'Hara believes existed in that island before Gunnarsson's father "embraced Christianity" and returned home to help re-establish his new-found faith.

It would also be interesting to know, in view of the violent objections raised by the Romanists against the sending of Protestant missionaries to South America, which indeed is shrouded in spiritual darkness, how they can justify their efforts to "Christianize" a country like Iceland, where the Lutheran Church has been preaching the pure gospel of life and salvation for four hundred years. Here, indeed, is another shining example of Jesuitical casuistry.

The newspaper report of the consecration stated that Gunnarsson is the first native bishop of Iceland and the fifty-fifth bishop to "reign" in that island.

"Holy City" Bombed by American Fliers

BOMBING of important military objectives in the city of Rome by American air forces on July 19 was one of the most significant developments in World War II and undoubtedly did much to precipitate the crisis which brought Mussolini's downfall. The air attack on the Eternal City not only made clear the determination of the Allies to spare no area which is being used to military advantage by the Axis—not even one of the most famous centers of Christendom—but it also revealed to a surprising degree the waning air power of Italy. Although the successive raids were carried out in broad daylight and were heralded by warning leaflets dropped on the Italian capital, scarcely any opposition was offered to the Americans by Mussolini's fliers.

Coupled with the amazing invasion and conquest of the greater part of the Island of Sicily, which brought American and British airmen within easy striking distance of every vital war center in Italy, the air raid on Rome indicated the hopeless situation of Mussolini's military machine. With her long and narrow peninsula jutting out into the Mediterranean Sea, now dominated almost completely by Allied sea and air power, Italy is peculiarly vulnerable to attack from every side.

The bombing of Rome was directed primarily at two important military centers—the Littoria and San Lorenzo railroad yards. The Tabonelli steel plant and a large chemical works were also severely battered.

The American fliers were given strict instructions not to bomb any religious shrines or cultural centers. On the target map carried in each plane certain buildings had been marked in bold-faced letters: "Must on no account be damaged." These places included the Vatican, St. Maria Maggiore, St. John Lateran, and St. Paolo Basilica. News dispatches stated that a large number of the American fliers were Roman Catholics, chosen purposely because of the reverence they would have for the sacred shrines of their faith.

Despite the unusual accuracy with which the Americans placed their bombs, however, it appears that at least one church structure, San Lorenzo Basilica, was struck and partly destroyed. Axis radio commentators reported that the pope had viewed the basilica a few hours after the bombing and had issued a statement lamenting the destruction of the sanctuary. He was said to be considering the removal of his residence from the Vatican to one of the papal palaces within Rome, because he is not only the head of the Roman Catholic Church but also Bishop of Rome and therefore "is determined to share the dangers and fate of the city's population." More than a thousand persons were reported by Axis sources to have been killed in the air raid.

While the destruction of churches and the killing of civilians by our American air forces must be deeply regretted, the extraordinary precautions adopted by our military leaders to prevent such unfortunate accidents are to be commended. The pity is that bombing of cities ever became a military practice. It is the outstanding shame of World War II. However, it will not be forgotten that it was Germany's ruthless effort to terrorize England and to bomb it into helplessness that inaugurated this particular form of diabolical warfare. Incidentally, we do not recall any laments by Pope Pius XII during the destruction of English shrines and cathedrals,

nor any pleas on his part that the English sanctuaries be spared.

It is a notorious fact, on the other hand, that Mussolini was centering some of his most important military installations within the very shadows of Rome's most famous shrines, thinking that the Allied powers would not dare to incur the wrath of the powerful Roman hierarchy by bombing Rome. Evidently he guessed wrong.

Inter-Synodical Communion Held in Missouri Church

THE INTER-SYNODICAL communion service which was held in a Missouri Synod church in New York City on Ascension Day must be regarded as an event of unusual significance. According to information received by us, it came as the culmination of quarterly conferences of Lutheran pastors of the New York area over a period of several years, the purpose of which was to foster Lutheran unity. This organization, which is known as the Bronx-Manhattan-Westchester Inter-Synodical Lutheran Pastors' Conference, has met regularly to discuss such subjects as "Union Now?" "The Holy Communion," and "Lutheran Education for Tomorrow." All Lutheran synods have been represented, but the dynamic for the movement, it is reported, has come mostly from the Missouri group.

The climax of these discussions came on June 1 when an entire day was spent in discussing the problems of Lutheran unity. At the close of the morning session, during which pastors from the various Lutheran synods presented statements "confessing" the obstacles within their respective bodies which are hindering Lutheran unity, the following resolution was adopted by unanimous vote:

"We are agreed that in the holy communion, which is also the preaching of the Word (I Corinthians 11:26), Christ is in reality present. We therefore believe that there already exists internal unity among us as Lutherans."

Following this, the afternoon session was devoted to consideration of a set of theses on the Lord's supper and to the formulation of definite attitudes toward Lutheran unity in the holy communion. Having arrived at complete agreement on all points, the Rev. B. Von Schenck, pastor of the Lutheran Church of Our Saviour in New York City, belonging to the Missouri Synod, invited all of the neighboring Lutheran congregations to a communion service in his church on Ascension Day. The Rev. Fredrick Meyer, pastor of the Fordham Lutheran Church, affiliated with the American Lutheran Church, was the celebrant.

The New York incident may be regarded as highly significant for at least three reasons:

First, it was brought about after representatives of each Lutheran group had confessed the obstacles hindering unity within their **own** respective groups. Heretofore, when Lutherans have met, it has usually been for the purpose of discussing their differences, glorifying their own virtues and magnifying the others' faults. It is evident that an earnest study of the parable of the mote and the beam will prove productive of happier results.

Second, the unity achieved in New York was brought about after pastors of the various groups had met for years in friendly discussion centering around the study of God's Word. All of which indicates that whenever the Lutherans of America get together, regardless of synod, they always discover unity in mind and kinship in spirit. Lack of fellowship in the past is largely responsible for the resulting long range polemics, jealousies, suspicions, and misunderstandings.

Third, the New York agreement is another evidence that the urge for Lutheran unity is everywhere present among the rank and file in the Church, both clergy and lay, and that it will manifest itself whenever it is given an opportunity. Greater progress toward eventual agreement among Lutherans will probably be made on the first line front of the local congregation and its pastor than through the ecclesiastical red tape traditionally employed by the divisional headquarters far removed from the Church's actual fighting line.

Future of Poland Appears Darker

POLAND'S tragic history appears to have other tragic chapters as yet unwritten. At the present time utterly crushed and ravished by the Germans, the Poles have looked hopefully for deliverance to the United Nations, only to find that these have no common plan for Poland's future. In fact, it is becoming increasingly evident that Russia, if victory comes, intends to swallow up all of the eastern half of Poland and will make every effort to see to it that the remainder of the country is dominated by those who are in sympathy with the Soviets' communistic ideology.

Prospects of bringing about an improvement in Soviet-Polish relations were not improved when Wladislaw Sikorski, premier of the Polish government-in-exile, died in an airplane crash at Gibraltar in July. At that time it was brought out that the Russian government is giving encouragement to a group of Poles in Russia who call themselves the Union of Polish Patriots, and the assumption is that Stalin is seeking to set up a Polish regime to rival the exiled government in London. The Union of Polish Patriots is headed by Wanda Wassilevska, a Polish communist and wife of Alexander E. Korneichuk, a Ukrainian playwright who holds the post of vice commissar of foreign affairs in the Moscow government.

At the same time it was revealed that the Reds are aiding the formation in Russia of a "Kosciuszko division," an army unit composed of Poles which is intended to offset the Polish army of 100,000 men now in the Near East under the command of General Anders. The "Kosciuszko division" will ostensibly give support to the ambitions of the Union of Polish Patriots, whereas the Anders army, which withdrew from Russia when relations between the Poles and Soviets became strained, is under the domination of the exiled government in London.

Premier Sikorski had just visited the army in the Near East when the plane tragedy occurred which took his life.

Thus it appears that, no matter if victory comes to the United Nations, Poland faces not only the rape of half of its territory by the Soviets but also a division of its own people into irreconcilable groups fighting for control of the remaining half. And, under the very shadow of the Russian bear, it is not difficult to prophesy which element will gain domination.

Prayer Fellowship in Lutheran Church

THE AUGUST NUMBER of the *American Lutheran,* an independent publication of the Missouri Synod, carries a significant editorial under the title, "Our Fathers and Prayer-fellowship," which strikes telling blows against those in the Synodical Conference who refuse to sanction prayer with other Lutheran groups with whom they are not in fellowship.

Beginning with famous colloquies of the Reformation era and tracing the story of important conferences of Lutherans down through the nineteenth century, including those between the Missouri Synod and other groups in America, the editorial points out that joint prayer was the invariable rule and that it was the unfailing practice of those who participated in these efforts to achieve spiritual unity to invoke divine guidance and aid.

The first instance cited is the famous Leipzig Debate which began on June 27, 1519. According to D'Aubigne in his *History of the Reformation,* "the whole assembly fell on their knees and the ancient hymn of invocation of the Holy Spirit, 'Veni, Sancte Spiritus,' was chanted. Solemn moments in the history of the Reformation! Thrice was the invocation repeated. Whilst the impressive voice was heard, around the defenders of the ancient doctrine (the Romanists) and the champions of the new teaching (the Evangelicals), the churchmen of the middle ages and those who sought to restore the Church of the Apostles humbly bowed their foreheads to the earth. The time-honored bond of communion still held together all these different minds; and the same prayer still proceeded from all these lips, as if one heart pronounced it."

Commenting on this historical record, the *American Lutheran* observes: "Evidently it seemed to father Luther and his associates the proper and obvious thing to do—to ask the Holy Spirit's blessing on the efforts to compose the differences which had arisen and to heal the breach."

The second example given is the Marburg Colloquy, held ten years after the Leipzig Debate for the purpose of bringing about unity in Protestant ranks. The editorial in question points out that, although the controversy between Luther and the Swiss Reformers had raged for several years, "when the opponents met in an honest effort to come to an understanding, there seems to have been no objection to joint services and prayer for the guidance of the Holy Spirit, just as there had been no objection in Leipzig before the debate with Eck." It also calls attention to the fact that after Andreas Osiander, Ulrich Zwingli, Martin Bucer, Johannes Oecolampadius had preached at services on successive days, Luther himself took his turn on Sunday, October 3, 1529, in a joint service in which all the disputants took part, and this at a time when it had already become apparent that no agreement could be reached on the doctrine of the real presence in the Lord's supper.

Then follows the story of four Lutheran inter-synodical conferences held in America between 1856 and 1859. The suggestion for the first of these conferences, which was held in Columbus, O., in 1856, came from the Missouri Synod, and C.F.W. Walther, founder of that synod, was one of the seventy-five theologians who signed the invitation to the meeting. A year later a similar conference was held in Pittsburgh, Pa., Dr. Walther being present, together with at least twenty-one other Missouri Synod pastors. The third conference was held in Cleveland, O., in 1858, and this time twenty-five of the forty-six delegates who attended were from the Missouri Synod. At all of these meetings, it is recorded that the sessions were opened and closed with "hymn and prayer." Records of the fourth conference, held in Fort Wayne, Ind., in 1859, were not available to the *American Lutheran,* which observes regarding the first three conferences that, "though the line of demarcation between the synods of the participating members . . . was clearly drawn, joint prayer was thought perfectly proper and self-evident; nor did Walther or any one else deem it necessary to justify or explain this prayer-fellowship."

The editorial concludes by citing three additional inter-synodical conferences in which the Missouri Synod participated, during which the sessions were opened and closed with prayer. The first of these was in connection with the organization of the General Council, the preliminary meeting of which was held at Reading, Pa., Dec. 11-14, 1866; the second, which sought to heal the long and bitter controversy between Missouri and the Buffalo Synod, was held at Buffalo, N. Y., in November of the same year, and the third, which endeavored to settle the feud between Missouri and the Iowa Synod, took place in Milwaukee, Wis., in 1867. Dr. Walther was present at the latter two conferences, but was unable to attend the General Council organization meeting.

The *American Lutheran,* after emphasizing the fact that Missouri's representatives invariably practiced prayer fellowship in all of these early efforts to arrive at Lutheran unity, even where serious doctrinal differences existed, concludes with these words:

"And now, since after years of friendly discussion of the doctrines formerly had in controversy, various Lutheran groups in the United States have arrived at what seems to be a common level, it seems that a return to the custom of the fathers, namely to jointly ask the Holy Spirit's guidance in and blessing upon inter-synodical doctrinal discussions, especially upon such as have the avowed purpose of arriving at doctrinal unity, should not be construed as a departure from the faith or the practices of the Missouri Synod."

Reading this record, which seems to present rather it

controvertible evidence that the founding fathers of the Missouri Synod were far more charitable in their attitude toward other Lutheran groups than later leaders, one can only wonder how and when the intransigent spirit manifested by the latter crept in. Perhaps it is one of the penalties which a Church must always pay when persistent isolationism begins to breed every manner of suspicion and mistrust. It is indeed gratifying to know that evidently there is a large and influential element in the Missouri Synod which has come to see and understand this and which is striving earnestly to turn back to the day when Missouri leaders were willing to meet with other Lutherans on bended knees as brethren in the faith.

Still more encouraging is their forthright admission that "various Lutheran groups in the United States have arrived at what seems to be a common level." This is not an empty phrase inspired by a desire to achieve Lutheran unity at any price, but a true statement of fact. The trend in every group in America has been definitely in the direction of conservative Lutheranism, and it should not be difficult to bring the entire Lutheran Church in this country together on the common basis of the unaltered Augsburg Confession and Luther's Small Catechism.

Finally it might be observed that this objective so devoutly desired by all true Lutherans can never be achieved by mere human endeavors or manipulations but solely through the help and guidance of the Holy Spirit. To refrain from prayer in such a vital matter affecting the life of the Church is virtually to proclaim the self-sufficiency of the human spirit and contempt for the unifying ministry of the Spirit of God.

And perhaps that is the real reason why the First Columbus Conference of 1941, when divine guidance was invoked in the deliberations, achieved some notable results in Lutheran co-operation and understanding; whereas the Second Columbus Conference of 1942, when Missouri refused to join the other Lutherans of America in prayer, resulted in virtual shipwreck.

President and Pope

"PRESIDENT AND POPE" was the title of a rather significant editorial which appeared in the Roman Catholic weekly, *America,* in its issue of July 24. Aside from the caption, which is rather arresting, the editorial leaves the reader in a speculative frame of mind, wondering how close has become the link between the Vatican and Washington.

After warning its readers that bitter and bloody fighting is still in store before victory for the United Nations may be expected, and that Germany may still stage a tremendous drive, as in 1918, to stave off defeat, *America* calls attention to the fact that President Roosevelt has "a voice in the direction and strategy of the war such as Wilson never had in World War I," and suggests that the kind of peace which will follow an Allied victory will depend largely on how he uses his powers and leadership. It then continues:

> Shall we lose that leadership after the war? Shall we pour out American wealth and American blood like water, and then fail to see to it that the sacrifice is not wasted? Our President has assured the Holy Father, in noble words, that we are coming, not as conquerors but as liberators. He, like the Pope, looks for "that bright day when the peace of God returns to the world."
>
> There is no other peace, and the Pope and the President know it. There are people in this country and in Europe who would try to build peace without God. They are waiting for the day of liberation to begin again the whole miserable story of anti-clerical revolution that has been the bane of Europe for over a century.
>
> President Roosevelt tells the Holy Father that "respect for religious beliefs and for the free exercise of religious worship is fundamental to our ideas." Religion is free in America; we may worship openly, preach openly, teach our own Faith in our own schools. If, when the American armies withdraw from Europe, the Church is to be left with less than this, they will go home, not to peace, but to another Armistice.

We are heartily agreed with *America* in its assertion that it is futile to try to build a peace without God. The nations have been trying to do that for centuries and it has brought the world to the horrible state in which it finds itself today. It is God's peace alone that can heal the wounds of a broken world.

But *God's* peace never comes to men through force of arms, neither is it maintained by machine guns and bayonets. It can come only when men are born again by the Spirit of God, when they have the mind of Jesus, and when they have learned to love, rather than hate, their fellow men.

If the Church of Rome would co-operate with other Christians in striving for such a peace, we are convinced that there would be more light on the horizon, both for Europe and the rest of the world.

However, the sorry story of papal strivings for supremacy through clever connivings and political intrigue, lo, these many centuries, leave us with scant ground for hope of a better day. Rome never changes. The methods that were employed by the Spanish Inquisition may be somewhat refined in our day, but the overthrow of the Spanish Republic and the rape of Ethiopia, both of which were blessed if not instigated by the reigning pontiff, are enough to tell us that the only kind of "respect for religious beliefs and for the free exercise of religious worship" in which the Church of Rome is interested is reverence for its own faith and freedom to propagate it to the exclusion of all others.

We would deplore as much as *America* the loss of religious freedom by European countries after the American armies have withdrawn from that continent. Europe can not hope to survive without Christianity, no more than the rest of the world. But Christianity must not be confounded with the Roman hierarchy, and it might be well to remind *America* that "the whole miserable story of anti-clerical revolution" which it asserts has been "the bane of Europe for over a century" has not been so much

a revolt against Christianity as it has been a protest against the kind of priestcraft by which Rome has endeavored to maintain its ecclesiastical tyranny over the people of Europe and to rob them of their spiritual and intellectual liberty.

Before the Church of Rome speaks blithely about religious freedom, we would like to see a demonstration of religious tolerance on her own part in those European lands in which she is intrenched, as well as in Mexico and South America. And when she proclaims the "peace of God" as the only hope of the world, we would be far more impressed did we not know how often she has resorted to carnal weapons rather than the "Sword of the Spirit" to win her victories.

In a sense, the editorial in *America* is a thinly veiled demand on President Roosevelt that he make use of the American armed forces for the purpose of helping the Pope to maintain and extend his power in Europe. If this be their mission in Europe, we fear that America's sacrifice of blood and wealth is indeed in vain, and that our men will go home, in the words of *America*, "not to peace, but to another Armistice." E.E.R.

The Conference Corner

By President H. L. Yochum

HAVE YOU NOTICED, Dear Reader, that when Lutherans are seeking to establish agreement and fellowship with one another the inevitable starting place is the Word of God, the doctrine of its authorship and authority?

"Sometimes, Mr. President, we become impatient at always starting over at the same place. Can't we Lutherans take it for granted that we agree on this point?"

No, we can not. As Lutherans we just naturally place this matter first in our thinking. All of us revere God's Word. But there are diverse ideas regarding the doctrine of inspiration and all that is involved, and it is becoming obvious that the cracks in the ground are widening.

"That is a serious observation. Document it, please."

I might cite specific articles in magazines, even books; I might quote men in responsible positions; I might dissect a recent official statement on this point.

"O, I do seem to recall an article in the 'Conference Journal' of a few years ago, and something of a furore over it—"

Save us a bit of embarrassment, and forget the episode.

"Well then, there was some flurry about a set of Bible reference or study books, I believe; was not the publication of part of the series discontinued?"

Are you proving my point, or may I do so?

"Then too, I have been wondering about a recent agreement accepted by two synods, which seems to have been bruited about in convention and committee room; do those words mean the same thing to all concerned?"

An embarrassing question, Dear Reader! But these are a few of the numerous exhibits one might cite to validate the disturbing admission that we can not take for granted a general agreement on the doctrine of inspiration.

"How did we get this way?"

During recent years more of our pastors have been reading other than Lutheran theological literature and have not yet resolved some of the resultant intellectual conflicts. The influence of Barth and his school has been stronger than we might think. Many of our theological teachers are reading Luther and his successors with new glasses. Recent books from European Lutheran writers are confronting us with changed emphases. The "scientific" approach to the Scriptures has set up ripples in the smooth acceptance most of us gave the traditional teaching of our Church. Both higher and lower criticism have put question marks where we had been seeing periods. There is such confusion in our minds, as a result, that familiar shibboleths of the past are now unsafe; "verbal," "plenary," "inerrant," "infallible," and the like words do not mean the same thing to everybody.

"In that connection, I seem to recall an article in TIME a few years ago which rather captiously described several of our Lutheran bodies in terms of their relative acceptance of the inspiration of the Bible."

Your memory, Dear Reader, is provokingly accurate. So, I fear, was the article.

"Pardon the interruption, and go on with the lecture."

Frankly, I have no hope that we shall find a formula which will be acceptable to all Lutherans as a statement of our belief regarding inspiration and all that is related to that doctrine. There are some who hold views which are not in line with traditional Lutheranism. Others hold to a "gross" literalism which is un-Lutheran in spirit and which stultifies both God's intelligence and our own. The "scientific" approach has led some to an attitude toward the Scriptures held by the modernists. The extremes are far apart and irreconcilable. So far as fellowship and doctrinal agreement are concerned, the question is not at all, "To what extent do we agree regarding inspiration and its corollaries?" Rather must we decide, "To what extent must we agree regarding inspiration and its corollaries?" If we are honest and realistic, we must admit that the pertinent theses of former documents would today find far less agreement within the American Lutheran Conference than when they were written. The tension of this growing disunity in a matter so vital has been felt within the Conference repeatedly. This kink in the cable must soon be adjusted in the interest of real Lutheran unity.

"More committees and more theses?"

No, brother; it's not that simple. Our seminary professors are in the strategic place to influence thinking; here first should agreement be sought. Our official publications come next. Pastoral conferences are ideal opportunities for some sturdy rethinking on the subject. And most of us could stand strenuous study private

n an earnest effort to clarify our thinking. We want neither intellectual regimentation by synodical officers or theological professors, on the one hand, nor individualistic departures from accepted Lutheran principles on the other. And we must always distinguish between official utterances and academic freedom in discussion. Yet we must preserve Lutheranism from the fatal error of liberalism, which will rob us of our most precious heritage, while avoiding rigid insistence on pet phrases and minutiae of speculation, which will make Lutheranism in America even more fragmentary than at present.

Let me add that some are treating the contents of the Bible like ice cubes, measuring and shaving the blocks of truth and fitting them into a neat pattern, concerned most about preserving our heritage for the future. Others are treating the contents of the Bible more like water streaming from a hose, less concerned about the purity of the water than about getting it to the roots of plants and flowers. Isn't Lutheranism big enough for both? Doesn't Lutheranism need both? We must be concerned about the source or origin, the authority and sufficiency, of the Word of God. We must earnestly seek to bring its blessings to souls that today are in desperate need of the water of life. And, I repeat, we must face the problem of regaining an inner unity of faith in this fundamental doctrine of the Word.

From College Windows

By Conrad Bergendoff, Ph.D.

SINCE PEARL HARBOR the order of the day has been conversion. All the machinery of American life has been turned into war use. The prophet's words have been reversed. Instead of his program, we are beating plowshares into swords and pruning-hooks into spears. Everyone is intent now on learning the arts of war.

Education, too, has been converted. Civilians have gradually disappeared from the college campus—on all sides are men in uniform. Certain kinds of schools have almost ceased to function. The Dean of the Law School of Columbia University reports that enrollment in Law Schools of America has dropped from 28,174 in 1938 to 5,686 in March, 1943, and that his school has the largest day enrolment—125 students. The curriculum of colleges and university education is tending rapidly towards the subjects which prepare for war.

Now a National Committee on science teaching has surveyed the high schools in relation to the man power problem. The committee finds that man-power has been drained away from the colleges. The high schools must prepare their students in mathematics, physics, and chemistry, so that they can fit into the nation's war program. Girls, too, must be guided into courses which bear on the needs of the hour.

All of which means that American education, as well as industry, trade, agriculture and communications has been converted to war. What effect will this emphasis on materials, machines, and methods of destruction have on the youth of today who will be the leaders of tomorrow? There never was a time when Christian education was more needed than now, to give men and women something else than the stones and scorpions of today's instructions for death.

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

The 1943 Ashram

CAMP AURORA, located on Lake Geneva, Wisconsin, is the site chosen for the eighth annual Ashram (Spiritual Retreat) of the Lutheran Student Association of America. The Ashram opens Tuesday evening, August 31, and concludes with a communion service Sunday morning, September 5.

Because of travel difficulties the registration is limited again this year to 120. Registration to date assures attendance from each of the thirteen Regions of the LSAA: Southeast, North Atlantic, Ohio Valley, Hub, Land o' Lakes, Northwest, Midwest, Rocky Mountain, Montana, Pacific Northwest, Pacific Southwest, Gulf, and Maple Leaf (Canada).

The leadership personnel is as follows:

Student leaders:

General Chairman: Gilbert Fjellman, LSAA President, Augustana Seminary, Rock Island, Ill.

Business Manager: Harley M. Thorson, University of Minnesota, Minneapolis, Minn. (Rev. Carl Lund-Quist adviser)

Registrar: Mildred Schalkhauser, Toledo, Ohio.

Librarian and Exhibit Chairman: Betty Erickson,Northwestern University, Evanston, Ill.

Program Leaders:

Dean: Fredrik A. Schiotz, Chicago, Ill.

Bible Study: Rev. Karl J. Wilhelmsen, Racine, Wis.

Platform Speakers: Dr. Charles B. Foelsch, Maywood, Ill., and Rev. Stewart Herman, Jr., Harrisburg, Pa.

Family Prayer Hour: Dr. Gould Wickey, Washington, D. C.

Chaplain: Dr. Charles L. Venable, Chicago, Ill.

There will be six seminar groups in which leaders and students will study and share together the following topics:

1. *Problems of the Christian Faith,* Rev. Henry Yoder, Ann Arbor, Mich., leader.
2. *The Life of Prayer,* Mrs. K. M. Ludvigsen, Moorhead, Iowa.
3. *Suffering,* Rev. Harold N. Stoffel, La Crosse, Wis.
4. *Churchmanship,* Rev. Harold Yochum, Detroit,Mich.

5. *Temperate Living,* Mrs. A. Storvick, Chicago, Ill.
6. *Reconstruction,* Dr. Theodore Bachmann, Maywood, Ill.

No definite program theme has been selected for this year. The planning committee felt that in a day when war news and government directives can over night face us with new and radical adjustments, it is well not to tie the platform leaders to a program mould.

The LSAA Council, composed of the officers and advisers of the LSAA and two representatives from each of the regions, will meet on Monday and Tuesday preceding the opening of the Ashram to lay plans for the work during the 1943-44 school year.

Stronger Than the Strong

WHAT a strange, mysterious power is Christ's. We hear, we think so much of the temptation to do evil and so little of the temptation to do good. Yet Christ is a heavenly magnet to draw us to the Lord's side. He being lifted up shall draw all men to Him. Even men outside the faith have felt His urge. King Agrippa felt it before Paul, Pontius Pilate felt it before the Saviour.

Jesus is stronger than the strong. We have a dim and faint human parallel in Mahatma Ghandi—a man without a sword, a man without guns or planes or tanks, yet a man who exercises a greater power over the imagination of men than kings and presidents.

How futile is physical force! How futile is war. All the empires built on brute force have crumbled. America is a spiritual empire, not merely a physical one. It is the Bibles of America, it is the missionaries of America that have extended its frontiers.

In the historic scene of Jesus before Pilate we see who is the stronger. In spite of His thorns, in spite of His stripes, in spite of the fact that He stood there without a weapon and without an army—Jesus was the stronger. On the cross He is still a king. And at the foot of the cross you shall find yourself and every man at his best.

Before the sword of the Spirit the devil must yield. "Greater is He that is in you than he that is in the world." Christ Jesus is the stronger than the strong—stronger than the devil. Always remember that when you are tempted. "I can do all things through Him which strengtheneth me." And "this is the victory which overcometh the world—our faith."

Faith with lonely Daniel is stronger than the lions, faith with diminutive David is stronger than the giant Goliath, faith with Gideon and his little band is stronger than the multitude of Amalekites. God with Israel by the Red Sea is stronger than Pharaoh and his hosts.

"And what more shall I say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong. . . ."

Axtell, Nebr. E. J. Colberg.

Lutheran Graduate in Modern World*

By Paul H. Andreen, M.A., Th.D.
Cokato, Minnesota

THE LUTHERAN GRADUATE of 1943 must have made the observation that he begins his career at the time when the tornado of global war has struck and has reduced cultural institutions to rubble. Yesterday's false calm, which many believed was a harbinger of peace, we know now, was the first phase of this storm. There are those who are convinced they have been deceived by fairweather prophets.

Civilization, to quote Berdyeav, is not an organism that develops automatically into a paradise; it is an organization of thought, "for as a man thinketh in his heart, so is he." This thought within man is organized by the philosophy of education that he accepts or blindly follows. Viewing the world today, we come to the conclusion that this modern pattern of thought, besides the good, must have had in it something demonic and unwholesome.

The Architects of Our Age

The organization of thought which constitutes the civilization of our era has been dominated by such men as Nietsche, Karl Marx, Sorel, Hitler, Lenin, Mussolini, Rousseau, and others. These men have attempted to build their own world according to blueprints of ideas that appeared sound to them. To understand the present world, the Lutheran graduate must dig deeper into the problem rather than to scratch the surface and study the lives and deeds of the leaders of political and social action. He must analyze the principles that urged the architects to prepare these sets of blueprints. Certainly this is the first observation of fact the Lutheran graduate must make as he seeks to understand the world he is in.

A second observation is that the Lutheran graduate enters a world that is confused in its thinking because of the antagonism that exists among the philosophies of

* Commencement Address at Gustavus Adolphus College, May 30, 1943.

ered him by professional educators. Let us read the record, as it states in black and white what the modern philosophies of education teach and the manner in which basic problems are considered.

I refer you to the *Forty-first Year Book* (1942), Part I, Philosophies of Education, prepared by the Society's Committee:

John S. Brubacher (Chairman) Associate Professor of History and Philosophy of Education, Yale University.
Mortimer J. Adler, Associate Professor of the Philosophy of Law, University of Chicago.
William C. Bagley, Professor Emeritus of Education, Teachers' College, Columbia University.
Frederick S. Breed, Associate Professor of Education, University of Chicago.
Herman H. Horne, Professor of Education, New York University.
William H. Kilpatrick, Professor Emeritus of Education, Teachers' College, Columbia University.
William McGucken, S. J., Professor of Education, Saint Louis University.
Edward H. Reisner, Professor of Education, Teachers' College, Columbia University.

Couldn't Agree on the Problem!

Each member of this committee is a distinguished and eminent scholar in the field of the philosophy of education, universally acknowledged by professional educators to be a champion of his respective pattern of thought. As you study this record you discover the confusion, anarchy, and clash that are present in the thinking of the members of this committee even before they had started to write their theses for this yearbook. Professor Brubacher, the chairman, had this to say:

"At one stage of the planning of the *Yearbook* it was hoped to have each contributor address himself to the same minimum selection of problems in the philosophy of education.

"Fortunately or unfortunately this plan failed of adoption because the Yearbook Committee not only failed to reach an agreement on which problems should be selected, but could not even agree as to what constitutes a problem in the philosophy of education." (Page 5)

This is a tragic state of affairs. In a world of sin, war, delinquency, and grief, these men cannot even define the problem!

Five Schools Are Represented

Five main schools of philosophy of education are presented in this 1942 *Yearbook:*

1. *Pragmatism,* presented under the title, "Philosophy of Education from the Experimental Outlook," by William H. Kilpatrick, Columbia University.

Chairman Brubacher states: "Pragmatism or experimentalism is represented by William H. Kilpatrick, professor emeritus at Teachers' College, Columbia University. Except for John Dewey, Professor Kilpatrick is second to none in the influence he has exerted on the theory and practice of American schools." The pupil, according to this school of thought, is a "behaving organism" (the phrase of Professor William James); that "bodies and minds of men are a part of nature as the history of the stars, their behavior as natural as the behavior of an atom of hydrogen." (Professor Thorndike, University of California, 1909). "The world is nothing more than one's personal experiences. Mind is not within nature, they insist; nature is within mind." Man is a "biological organism in continuous interaction with its environment."

2. *Realism,* presented under the title, "Education and the Realistic Outlook," by Frederick S. Breed, Chicago University. Realism teaches that there is a reality independent of man. "Intellectual activity is an impression or prehension of the pre-existent." (Page 94).

Dr. Breed pays his respects to Dr. Dewey in these words:

"The subjugated minions of Hitler and nimble legions of Mussolini are marshalled in a desperate conspiracy against the citadel of truth. The same iconoclastic zeal has flared up ominously in certain educational reformers. —It would be unfair, perhaps, to charge the sins of the pedagogical father have been visited upon the social inheritors of his doctrine, that the excesses of certain professed followers of Dewey are faithful in their reflection of paternal qualities. Yet Dewey is to a degree responsible, even if somewhat misinterpreted through exaggeration." (Page 119.)

3. *Idealism,* presented under the title, "An Idealistic Philosophy of Education," by Herman H. Horne, New York University, who states:

"Philosophy is the mind of man wrestling with the universe. All science represents partial successes of the mind in wrestling with selected portions of the universe (139). . . . Idealism is the conclusion that the universe is an expression of intelligence and will (139). . . . This eternal order is spiritual in character and changeless in nature." (183)

4. *Aristotelian Principles,* presented under the title, "In Defense of the Philosophy of Education" by Mortimer J. Adler, Chicago University. Professor Adler has become an acknowledged leader in the attacks upon Positivism and Experimentalism. So brilliantly conducted have been his assaults on these two positions, so thorough has been his defense of theology and faith in God, that the pragmatists and the experimentalists have been hard pressed, if not forced by his logic, to surrender many of their cherished doctrines.

Professor Adler states: "Either there is a distinction between knowledge and opinion, or everything is opinion. For if everything is a matter of opinion, this collection of different opinions is nothing more than a literary adventure in comparative 'intellectual' autobiography, and the reader must be seeking entertainment when he takes up a volume of this sort, containing so many equally entertainable views" (Pages 197-198).

Dr. Adler states that the whole matter of religious education rests upon supernatural knowledge, the ultimate source of which is divine revelation. The principles of

religious education cannot be established by the philosopher. They ultimately rest upon religious (supernatural) faith and are matters properly for the theologian (200). The ultimate ends of education are the same for all men at all times and everywhere. They are absolute and universal principles. This can be proved. If it could not be proved, there would be no philosophy of education at all, for philosophy does not exist unless it is absolute and universal knowledge. (221).

5. *Scholastic Education,* presented under the title, "The Philosophy of Catholic Education," by William McGucken, S. J., Saint Louis University, St. Louis, Mo.

Scholastic philosophy is theocentric. Life and thought and education have God as their basis. (252). God is the first cause. Obviously, those who hold that a child is composed of a material body and an immortal soul will differ from those who hold that the educand is merely a machine or a bundle of S-R bonds or a physico-chemical combination or a product of the cosmic evolutionary process. The origin, nature and life of man, and his destiny are God centered.

"Confusion Worse Confounded"

I need not condemn the vagaries of this educational confusion; they are judged by the record the acknowledged champions themselves have prepared. After Chairman Brubacher had stated that members of the committee could not agree as to what constituted a problem in this field, and after having surveyed the tensions existing among the committee members, he wrote the last paragraph of this record in what must have been an unhappy state of mind:

"How successful one can hope to be in resolving this age-old problem of unity and diversity or, as Plato called it, the problem of the one and many, is very difficult to say. However, if in addition to setting forth differences of viewpoint, this *Yearbook* can aid ever so little in reducing conflicts, in promoting communications, and in increasing co-operation, it will have been eminently worthwhile." (321).

If this be the best the chairman of this committee can state in his summing up of the record, there must be "confusion worse confounded" in the minds of the teachers and students. Obviously this record reveals not only academic disagreement as to methods; it shows that a mortal combat is being fought behind the scenes.

The *Yearbook* of 1942 tells of antagonistic groups who are joined in battle. Pragmatism, which is man-centered, is attacked, questioned, and denied by the contributors to the 1942 *Yearbook* who believe in objective reality. The leaders of pragmatism and positivism are brilliant men. To be brilliant, however, is not sufficient; what counts is not primarily the ready tongue, or the facile pen, but the patterns of life in which the leaders move and have their being.

These questions are pertinent at this point: How are we to explain the pompous dignity with which each of these many conflicting theories have been taught students by different teachers as absolute truth? and Why do so few students, generally speaking, know so little about the unhappy anarchy reigning in this field? Possibly an answer is to be found in a statement by Chairman Brubacher: *"An Introduction to Philosophy of Education,* either as main or subtitle, generally has meant an introduction to the educational philosophy of the author rather than to the field in general." (Page 4).

I have made two observations: First, anarchy exists in the field of the philosophy of education. Second, this anarchy has broken up human society into warring groups and has produced a wartorn, disintegrating civilization.

A Way Out of the Muddle

My third observation is that in Lutheran Christian education is to be found an answer to many educational problems. The Lutheran graduate has had the high privilege to study and to have reached maturity of body and soul in a college where the Lutheran synthesis sets the standards. The outlook is universal; it includes God and man, time and eternity, sin and grace, science and faith, the State and the Church.

Much that causes confusion to others who are caught in the trap of the mechanistic theory is an open book to the Lutheran graduate. Instead of having a divisive, fragmentary, limited, and man-centered outlook on life, he has been introduced to the unity of all existence which has been created by God; the end and purpose of man have been made clear in the merits of Christ.

We know that education in and by itself will not save the student or the world, but Lutheran Christian education has so prepared the faculties of his soul that when the Lutheran graduate does make a choice regarding his attitude to life, he makes it, knowing all the implications that such a choice involves.

I use the phrase "Lutheran Christian education" advisedly. Today, the word "Christian" may mean everything or nothing; denote a faith in Christ, the Savior, or imply a social gospel that is nothing more than a man-centered theory of sociology covered with a very thin veneer of deism. In this paper, the term "Lutheran" is understood in the light of the Confessions of Faith; "Christian" means faith in the Trinity as we confess it in the Apostles' Creed.

Then, too, the Lutheran graduate has escaped the experience of having studies conducted according to the mechanistic or positivistic theory, and then having to endure the plastering on of courses in Christianity that are "guaranteed not to offend the most fastidious taste." To illustrate: In one college catalogue the statement of principles of religious teaching reads, "to stimulate him in the adoption of those attitudes (sic) and in participation in those activities which are characteristic of the Christian outlook upon life." This is good as far as it goes. But in the same catalogue we read, "From Natural Philosophy (Physics) arise the capital advantages of men above brutes, and of civilization above barbarity." In view of these tendencies it is not surprising that there

xists a confused generation of students that is grievously perplexed by life.

The Lutheran Synthesis of Education

The Lutheran philosophy of education emphasizes the following:

1. Lutheran life and thought and education have God s their basis; He is the First Cause. This cornerstone of he Lutheran synthesis of knowledge is apt to prove irriating to the educator or graduate who either ignores od or reduces him to an idea in man's mind. Without od, the Lutheran maintains there is no ultimate purose in life, no ultimate purpose in education. "I believe hat God has created me and all that exists" is a clear-cut tatement of our position.

2. We as Lutherans hold that man was created by od in His image, a living soul, a little lower than the ngels, worthy to be redeemed in Christ. Man, living in his world and in the grace of God, is of supreme imporance for the Lutheran program of education. We hold hat any form or phase of education that leaves God out, s inadequate and false.

The Lutheran synthesis can not be understood unless he primary facts of man's spiritual life, the fall of man nto sin, and his salvation in Christ, are recognized. The utheran Church accepts man's spiritual destiny on the uthority of the Word of God. When the Lutheran startng point—life created by God, and man's eternal destiny —is recognized, then with unerring logic follows the utheran synthesis of knowledge.

This starting point of Lutheran education is today a ocal point of educational thought. Faith in God as Cretor and in Christ as Redeemer has inherent in it a value hat cannot be credited to the speculations of the Experimentalist, whose philosophy of education in crises is ound, by growing numbers, to be hopeless. This at least annot be denied, that the main factor in building our ivilization has been Christianity, with its faith in God nd its teaching of the nature, divine origin, and spiriual destiny of man; conversely, the main factors that re threatening to destroy this civilization are the non-Christian philosophies that have goaded men like Nietzche and others into action, that made the world man-entered, not Christ-centered, by teaching that "man difers in degree but not in kind from other animals."

Freedom of Scientific Research

3. The Lutheran synthesis also offers a field for scienific research. God is the creator of all that exists. There s a reality outside and independent of man.

We have Reality to study and to explore in every form nd in every relation in which it exists. There is no imit to the research of and explorations by man except hose inherent in the weaknesses and imperfections of he natural mind. It is our duty and privilege to make he mysteries of nature no longer mysteries as we study nd examine by the microscope and telescope. Science is a particular kind of knowledge, characterized as "the knowledge gained and verified by exact observation, repeated experimentation and correct thinking." The discovery that an atom can be reduced to an increment of energy is not disproving the existence of God: our knowledge of God's creation has merely broadened. Learning that the human body has heretofore unknown functions is not denying God; thereby our understanding of God's creation and how it works has deepened.

The Lutheran graduate has had offered him a systematic training in pure science, which is as thorough in research, as exact in method, and as adequately provided with proper equipment as it is possible to obtain. He also has had a thorough training in applied sciences.

If science and its application had been kept on the level provided for it in the Lutheran synthesis, with its faith in God, the Creator, and in man as living in God's creation, much of the confusion that now exists in the philosophy of education, and consequently in civilization, would have been avoided. But such is not the case. Modernity seeks to reduce all elements of human experience to nature, as interpreted by physical and biological functions. The Lutheran synthesis has in it, we believe, a true evaluation of science and of research. The limits of the Lutheran graduate's investigation is only determined by Nature itself: the results of investigation by his own ability, and by the methods he uses.

Faith in a Living Revelation

4. The Lutheran graduate has faith in living Revelation. No system of education drawing its knowledge from natural sources only can ever reach a complete and satisfactory explanation of man, his creation, and his spiritual destiny. The light of divine revelation is needed if man is to obtain a complete knowledge of himself.

Note this: Man's origin, his present grievous condition as a result of original and actual sin, and his salvation can be understood only in the light of Christo-centric revelation. Such revelation illumines the whole purpose of this world. The Lutheran philosophy of education uses the natural reason as an aid, but never forgets the basic truths of divine revelation. Therefore the Lutheran graduate draws his data from all sources, empirical and rational, natural and supernatural, which supply him with knowledge of his soul and of this world.

I have made these observations: First, the Lutheran graduate is entering into a world that will be different from that of tomorrow; second, this world is crumbling, a fact that is in part due to the anarchy that exists in the field of education; and third, the Lutheran Christian synthesis of knowledge offers an adequate and effective basis for education.

Trend Is Back to the Church

There is a fourth observation: There exists a close relationship between the present world emergency and modern educational theories. In past decades it was often stated that the Christian philosophy had failed; today, more and more, we hear that the cause of world sorrows is that our culture has, to no small degree, been directed

by the ideology of mechanism, which ideology has set the design and determined the purposes of life in many parts of the world. There exists a trend today, however, for many to return to the Church of Christ and to accept its teachings.

For an illustration of this tendency, I desire to quote a certain writer because he represents a historic denomination in American Protestantism. After having referred to the easy-going optimism following the last war, Dean Colwell of the Divinity School of the University of Chicago writes:

"It was quite inevitable that the gospel should become a social gospel and religion an aspect of culture. 'Traditional' was a term of deepest reproach. We wanted blueprints for a new world.

"Unfortunately for the Christian Church and the seminary, it took into its family these social science newcomers without insisting they be baptized. . . . The natural sciences and rigorously descriptive social sciences set patterns within which the Church could work for the establishment of the Kingdom of God in society.

"The Church is returning to itself. There is a new insistence upon the value of data and criteria which the experience of the historic Christian community itself furnishes." (*Christianity Refinding Itself* by Ernest Cadman Colwell, Dean of Divinity School, University of Chicago. Chap. I of *Religion and the Present Crisis,* edited by John Knox.)

Returning to "Christian Absolutes"

In ever-widening areas the trend to return to the "Christian absolutes" is becoming a factor in modern education. The Lutheran and Catholic and orthodox Protestant philosophies of education are in agreement as to these universal principles and absolutes whatever other essential differences may exist between them. The historic Christian faith is again becoming a source of educational philosophies, as the weakness, suffering, and lack of unity developed by non-Christian ideologies are pushing man down into the abyss.

At this point the question may be raised: What do you as a pastor know about education? I am not a professional educator, but, as a pastor and as a representative of the Church, I know something about education. I must be candid, however. There is a difference between the pastor and the professional educator of the mechanistic school. The educator begins the process but the pastor has to deal and live with the finished product. The pastor centers his thought on the aims and philosophies of education, while the educator specializes in theory. The pastor seeks the "substance," while the educator builds the "form." The pastor believes in certain universal, unchanging and eternal truths, the educator, in too many instances, is content to remain neutral and only to record diversity.

Problems of a Post-War World

In conclusion:

1. The Lutheran graduate will be confronted by man-made Utopias based either on the theory of Rousseau which teaches that all man needs for a happy world is education, or on the theory of Marx, that an ordered social life demands regimentation and a managed society.

2. He will also meet the full onslaught of post-war exhaustion, when the momentum of feverish war production has run its course.

3. The Lutheran graduate, however, has a source of spiritual strength and vision in the Lutheran Christian synthesis of knowledge that include God and man, origins and destiny, nature and objective reality, body and soul, sin and grace, and "The Holy Christian Church." He has the knowledge of nature as obtained by scientific research and the knowledge of the supernatural as obtained by Revelation. He is well equipped for the journey through time into eternity and to meet and overcome all destructive forces.

As long as its education is Christo-centric, so long and no longer will the Lutheran college do its God-ordained duty. Herein lies its strength. The answer to all problems is found in Christ.

When Not to Fear Contagion

By John Joseph Bahuth
Pastor of St. John's Lutheran Church, Schuyler, Nebr.

WHEN WE EAT in public places do we inquire how the food was prepared, whether it is fresh, whether the dishes and silver were sterilized and untouched by hands and flies after sterilization?

When we occupy a seat which someone has just left in a cafeteria, a theater, an auditorium, train, bus, barber shop, office, school room, or public park, do we fear contagion?

When we receive filthy money, carry it in our hands and pockets, do we ever fear disease from it?

When we shake hands and open and close doors, do we think of the millions of germs we may carry on our hands?

When we use a public pen at a bank, postoffice, hotel, do we think of using antiseptic on our hands?

When our children mingle with others at school every way—play in the yard, throw the ball which may roll over sputum and other filth, what protection do they have against disease?

When our pets come into the house, do we think whe

they might have stepped on the street or what they might have licked as we fondle them and let them lick our hands or shake hands with them?

When we use a cap and gown for graduation or a choir robe, do we wonder who wore it last?

When we borrow books from a public library or use a hymnal in church, do we worry about who handled it last?

When we drink at a soda fountain, do we hesitate to use the glass that has been rinsed only with cold water?

Do We Doubt His Presence?

Daily we practice these things without any doubt or fear. *But,* when we come to the Lord's Table, we doubt God's promise and His *real presence.* We are liberal and trust everything but the chalice, and we change the *one cup* into cafeteria cups to protect ourselves from contagion when we commune, one after another. We call ourselves Christians, we go to church to worship Him, and we believe that the Saviour can cast out evil spirits, heal the sick, conquer the storm, and can do everything, but we doubt that He is able to keep His holy supper free from germs and bacteria. So we modernize, according to our table manners and customs, the Lord's supper, where He is our Host and we are His guests.

Do we know better than He? Who can prove that anyone has ever received any disease or lost his life through holy communion? Religion is not a laboratory where one understands Almighty God as a scientist addresses his students on germs and bacteria, nor is it a show to please the eyes, but it is *faith,* and without faith, no one can please God.

Some advocate individual cups rather than the chalice because of Grandpa Slocum's whiskers, yet they ignore Miss Modern's lip stick. Others philosophize on this wise: it was the custom during Christ's time to use one cup because of lack of individual cups. Man will always lack many things, but is anything impossible with God? The same Christ who served His disciples from one cup satisfied the hungry multitude with five loaves of bread. Could He not have had twelve cups instead of one had He wanted them? Christ's using of one cup was not from lack of cups, neither was it due to the custom in those days, but because it was the symbol of unity and love, and that all are brothers. Certainly, no Pharisaical spirit or hesitation to drink one after another should be permitted to disunite a congregation or cause distrust in His promises.

Puts Blame on Pastors

Who is at fault, the congregation or the pastor? The *pastor,* especially if he is a pastor by profession and not by conviction. When he fails to teach the difference between the holy communion in the Lutheran Church and other churches, the congregation naturally thinks that all denominations administer one holy communion, so that man may go and take it wherever he pleases.

However, when the pastor explains the three views on the Lord's Supper—that it is not transubstantiation as the Catholics believe, nor a memorial feast as other Protestant churches believe, but the *real presence,*—then the congregation will understand that no one need fear the chalice, for Christ is present in the sacrament, and no germ, no bacteria, no disease can then be present. It is not only a disgrace but heresy and blasphemy to believe that God will give the truly repentent and believing communicant a curse instead of a blessing through His body and blood.

Labor Sunday Message, 1943

By the Federal Council of the Churches of Christ in America

THE WORTH of the inlividual is established in the love of God as revealed in the concern of Christ for him. He and his fellow men are in truth brothers, for God holds them all in the same love. Hence Christians, in loyalty to their Lord and Master, must judge all economic arrangements by their bearing upon human dignity and brotherhood. Christians today must feel within themselves a "divine discontent" with any economic order wherein human worth and brotherhood are flagrantly and complacently violated at many points. They will express this discontent in prayer—"Our Father . . . give us this day our daily bread and forgive us"—and through their everyday responsibilities and practical relations as consumers, producers, citizens, and members of the Church.

A Christian society must assure meaningful occupation for everyone willing and able to work. Full employment is an unfinished business of the American people. When we set out to become the arsenal of democracy, some eight million workers were unemployed. The current surge of employment is war-stimulated, hence artificial and transitory. The problem of unemployment in peacetime is still unsolved. Maximum production and maximum employment will be required in the post-war world as safeguards against the injustice and frustration which breed racial tensions and social desperation. Government, management, labor, and the Church, as well as every responsible citizen, should consider full employment as a prior claim and obligation upon us all in planning for post-war reorganization of our national economy.

WE of the United States must realize our responsibility not only to our own people, but to all the peoples of the world. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" The needs of a destitute and war-ravaged world will tax the productive capacity of every country. We of the United States must not measure our obligation in terms of what we can produce for our own requirements. We must continue to make available for the needs of all peoples the enormous productive capacities which we have demonstrated in time of war. The post-war world will demand of the American people self-discipline and generosity. In all probability the United States will have to accept a large measure of the responsibility of providing for the needs of many peoples of the world both for relief and economic improvement.

In addition to such emergency measures, it is imperative that we build an economy based not only on full production but upon adequate distribution. As an important contribution toward this end we would commend the cooperative movement because of its potentialities both for better domestic distribution and for peaceful world trade.

Along with other American groups, labor has the high calling, under God, to bring vision and purpose to America's role in fashioning international political and economic institutions designed to assure a world ordered by law in the interest of peace and justice. It is encouraging that organized labor here and abroad gives evidence that it is preparing to take its part in behalf of justice and brotherhood in post-war international reconstruction, not only for itself but for the nation and for the world as well.

THE basic ideals and objectives of the labor movement are in principle closely akin to many of the social purposes of the Church. That these ideals and objectives are compromised at times by labor is unhappily characteristic of the cleavage between profession and the practice of all institutions and organizations, the Christian Church itself not excepted. Organized labor needs to be ever alert to its own shortcomings; for any lack of integrity, any racial discrimination, or undemocratic procedures, even in exceptional cases, become seeds of destruction not only within the labor movement itself, but within the national community as well. On the other hand, church people should discount reports that treat with silence the good in the organized labor movement, but give exaggerated emphasis to its shortcomings. It is the obligation of church people to extend recognition and encouragement to that host within organized labor—many of whom are themselves members of churches—who build into their unions the principles of integrity, justice, and brotherhood.

The fact that labor has made great gains in the past decade should be welcomed by all Christian people. The curtailment, under the necessity of the national war effort, of important social standards and freedoms should be tolerated only as a temporary expedient. Over-long hours, night work, employment of mothers with young children, child labor, poor housing, inadequate health and accident safeguards, lack of rest periods and vacations, the freezing of employment—these conditions should be corrected as soon as the war emergency is over.

It is greatly to be hoped that the practice of conciliation and voluntary arbitration will become the general method of settling industrial disputes.

Moreover, it is well for Christians to remember that large as labor's gains have been, only about 27 per cent of the workers who may be considered available for organization are members of labor unions. Furthermore, the Wage and Hour Administrator in 1942 reported that 7,500,000 American workers still received less than 40 cents an hour and "are still right on the edge of the minimum standards of health and decency or below it." We may indeed be encouraged with the advance that has been made and yet alert to what still needs to be done.

A LABOR movement, strong in numbers, and in active cooperation with management, agriculture and government, is a social necessity in order to sustain democracy on the home front, make it effective in the world conflict, and aid its extension in the post-war world. Such a labor movement can be a strong ally of the Christian Church in promoting justice and well-being on behalf of Christian democracy in the service of post-war reconstruction. May the Church and labor and all other economic groups dedicate themselves with new vision, unselfishness, and determination to the task of achieving in human society God's purpose for righteousness, justice, and peace based upon the worth and solidarity of all men.

The Church and Immoral Magazines

By A. F. Schersten
Professor of Sociology, Augustana College, Rock Island,

MEMBERS of the American Lutheran Conference Commission on Social Relations have from time to time presented to the Commission papers on various important social problems, such as Marriage and Divorce, The Church and Labor, The Church and Subversive Movements, Gambling, The Church and State, The Rural Church, and Employer-Employe Relations.

In accordance with action taken by the American Lutheran Conference at its convention in Rock Island, held in October 1942, the Commission on Social Relations, on March 16, 1943, adopted a resolution to the effect that the author's theses on The Church and Immoral

Magazines, as well as theses on two other subjects, be submitted to the *Lutheran Outlook* for publication. The theses in question follows:

A. STATEMENT OF THE PROBLEM

I. A serious and extensive social problem that the Church as well as society must realistically face and deal with in a practical way is the wide distribution in the United States of immoral magazines. They produce excessive sex stimulation and morbid sex consciousness and are potential causes of wrong attitudes regarding basic relationships and institutions and wrong attitudes regarding important moral principles. The harmful influence exerted by these periodicals either creates or intensifies problems relative to marriage, divorce, illegitimacy, abortion, prostitution, venereal disease, intemperance, crime, and moral and spiritual decadence.

II. Among the many harmful specific characteristics of erotic news-stand magazines are the following:

1. There is frequent and favorable mention of the use of leisure-time in night-clubs and road-houses in connection with drinking and illicit love.
2. Narratives with a lewd and low tone show a flippant, unconcerned attitude toward marital infidelity and in various ways and degrees make light of marriage as an institution.
3. A frequently discernible feature is the denial of reality in reference to the essential sinfulness of sexual immorality and in reference to the inevitable moral and physical injuries resulting from it. Akin to this denial of reality is unwholesome and misleading rationalization regarding illicit sexual indulgence.
4. A wrong idea very often suggested is that for normal, popular, and so-called "classy" young people, among them college people, life is just a round of morally loose revelries and its keynote is brazen sophistication as to wild escapades.
5. There are reflections and stimulations of a perverted notion on the part of many people in America that it is smart and justifiable on festive occasions to have "moral holidays" and throw all restraints aside.
6. A thread of thought running entirely through the romantic narratives in erotic periodicals is that it is clever to ridicule and violate basic moral principles, which are looked upon by characters in these narratives as indefensible, outworn traditions.
7. There is a frequently discernible anti-religious note. Repeatedly virtue and religion are attacked, and here and there Biblical phrases are sacrilegiously interspersed.
8. A main characteristic of these publications is smutty wit. Indecent wisecracks, ribald jokes, and suggestive humor are used for various purposes: to ridicule moral strictness, to make moral looseness appear innocent, to supplement or accentuate narration and description, and to lend variety.
9. So-called crime periodicals mix vice, liquor, and crime in various ways and frequently suggest the possibility of the association of lewdness with laudatory, heroic achievements.

III. In the United States there are over four hundred indecent periodicals, and their total circulation is at least fifteen million copies a month.

IV. The wide distribution of immoral, erotic magazines is possible because of their low price, most of them costing from ten to twenty cents, and because they are readily available, 97 per cent of them being bought at news-stands. The most brazenly indecent publications are sold in more or less hidden places, accessible to persons who know where to make purchases; but seriously objectionable magazines, like those described in preceding statements, are readily secured also in many kinds of legitimate and supposedly respectable places within easy reach of young and old, such places as hotels, railway stations, bus stations, restaurants, cigar-stores, pharmacies, book-stores, and street corners.

B. APPROACH TO THE PROBLEM

Both the Church and society in general should give careful consideration to a wise way of dealing with this matter. The approach to the problem must be both negative and positive, especially positive. When we have to consider youth in reference to it, our method should, perhaps, be mostly positive and constructive.

I. However, by way of negative approach there are some necessary policies, which governmental authorities in particular should adopt. In regard to these policies the Church, chiefly through its individual members, should give governmental officials aid and encouragement.
Intelligent thought must be given to the following "negative" methods:

1. Censorship
Whatever censorship is relied upon should be constructive, properly shrewd, and unostentatious so as to avoid undue or morbid curiosity. Although it is true, as Heywood Brown has said, that "to forbid is to underline," there must, somewhere, be a limit to young people's access to published filth.
2. Removal from news-stands
By means of police censorship and other kinds of censorship and action, objectionable maga-

zines have been banned from news-stands in a few hundred cities. Church people can fittingly give moral support to this policy, which is a form of censorship. But often in places where people are aroused against putrid periodicals, copies of them are withdrawn until moral indignation has subsided sufficiently to permit the periodicals to be placed on sale again. In other words, vigilance is "the eternal price" of purity. Both Christian citizens and public officials need to be vigilant.

3. Compulsory discontinuance, temporary or permanent, of publication of circulation, or both. This policy is adopted from time to time in regard to objectionable campus publications and also other indecent periodicals.

4. Criminal prosecution.

   Illicit magazines often disappear because of criminal prosecution of one kind or another, such as fines and prison sentences. Neither by criticism nor by failure to strengthen the morale of government officials should church members be obstructionists in respect to these methods.

5. Discouraging merchants who sell indecent magazines.

   The Illinois Vigilance Association gives information about objectionable publications to Parent-Teacher Associations and similar organizations, and urges their members to tell owners or managers of stores that they will cease being their customers if these publications are sold in their places of business. As members of these organizations and also as individual members of society, church people can encourage, and use, this method of showing disapproval of immoral magazines.

6. Protest.

   Protests made by individual persons and by organizations can often effectively supplement, and sometimes stimulate, one or more of the above-mentioned methods of checking either the publication or the sale of indecent periodicals. Christian people should have a share in protests. The Church, as such, can to some extent be an organ of protest. There is need of a Church that in this sense, also, is a "Protestant" Church. The Church and also its individual members have occasions to give moral support to persons and organizations protesting against immoral publications.

II. Positive Approach to the Problem.

The best approach to the whole problem of vile publications is the positive approach. It surely is in harmony with Christian principles and is most effective when based upon them and when made with the use of the moral and spiritual resources of Christianity.

The Church and its members can emphatically endorse the following kinds of positive approach:

1. The provision of better surroundings and opportunities, enabling more people to have clean interests and satisfactions. Good social, cultural, and economic conditions, besides being potential supplementary aids to wholesome happiness and success as to basic social institutions and relationships, can help to give people both necessary inclination and necessary means to enjoy wholesome substitutes for things degrading and devitalizing. One reason why many people seek artificial and sordid thrills by means of immoral magazines is the fact that they live under drab, depressing, limiting conditions. Because of a logical interest in genuine earthly happiness and particularly moral richness and beauty, the Church can properly give constructive encouragement to whatever social betterment directs attention away from foul publications and other morally low-grade interests.

2. Improving laws and improving law-enforcement.

   There is urgent need of this positive method of dealing with the problem of immoral reading-matter as well as with all other social problems, and Christian people have an opportunity and an obligation in respect to this method. Though it is not the most fundamental method, it is important enough to merit Christian support. Those who make laws and those who enforce them need Christian counsel and encouragement.

3. It is proper and necessary for church members to strengthen the morale and the efforts of all organizations and institutions aiming to provide good reading-matter, for instance, libraries, schools, homes, and social agencies.

4. Encouragement and practical assistance to persons and organizations that provide clean diversions and wholesome interests and activities of various kinds.

   Christian citizens, interested in the moral and spiritual welfare of individual persons and of society as a whole, logically encourage, in a practical way, those great benefactors of America, people who provide American youth with clean fun, beneficial comradeships, wholesome thrills, and constructive interests of one kind or another.

5. Provision, by the Church, of good reading-matter.

   The Church itself can through its various organizations and publications direct attention to

and provide, wholesome reading-matter and other good means of using leisure time. In other words, the Church has a duty and an opportunity to do its share in the general program of filling people's time, minds, and hearts with good things so that there will be very little room for bad things.

6. The development of taste for reading-matter and other things that are wholesome.

   At the same time that it is well, as previously stated, to provide social and economic conditions that make possible the securing of good publications and good activities in general, it is basically necessary for people to have high standards and refined tastes so that they will make a wise selection of good things when they are within reach. Salacious sensationalism is sought by many people in a position to enjoy things mentally and morally healthful, people too vapid and frivolous to appreciate them. Christian men and women, both as members of the Church and as members of society, should intelligently use whatever opportunities they have to give effectiveness to means of developing interest in good publications and good pastimes.

7. The development and the maintenance of Christian faith and life.

   People's having appreciation and desire for things that are wholesome and ennobling is not consistently or continually possible without Christian principles of thought and of conduct. In reference to a positive approach to the problem of immoral publications and in reference to all human problems, the Church is the best and the most indispensable agency. To resist and to weaken evil, human beings need moral and spiritual strength within. This is possible when the Church helps people to have a living faith in Christ and fellowship with Him so as to know the uplifting benefits of justification and sanctification.

Our Alaskan Frontiers

By the Rev. H. L. Foss
President of Pacific District, N.L.C.A.

VITUS BERING, a Dane in the service of the Russian government, is generally credited with the discovery of the Alaskan coast in 1741. Thus Russia established claim to this vast wonderland of the north. Little was done by way of further exploration until the 19th century, although Captains George Vancouver and James Cook made exploration trips for Great Britain, as did Quadra for Spain and La Perouse for France. Except for an extensive traffic in furs, there was little by way of development that occurred in Alaska under Russian rule. It is interesting to note, however, that the early Russian colonists engaged to some extent in manufacturing. There was quite a sizeable industry built up by those who pursued the fine art of bell-casting. Many of the missions on the California coast are furnished with bells molded at Sitka, New Archangel.

The United States became vitally interested in Alaska immediately following the close of the Civil War. Every history student knows of the debates that took place in congress relative to the purchase of this territory from the Russian government. "Seward's Folly" and "Seward's Ice-box" was purchased from Russia for $7,200,000 in 1867. Since then the value of the mineral output alone has been well over $700,000,000, and the fisheries output in a single year range from $40,000,000 upward. Thus the purchase of Alaska was anything but "folly," and the "ice-box" idea of Alaska should, by this time, be fairly well changed in the minds of intelligent Americans.

Coast Climate Like Norway

Nearly three-fourths of the territory of Alaska is in the north temperate zone. Along the southeastern coast the precipitation is very heavy, ranging from 50 to 190 inches a year, and the average temperature about 40 degrees. Beyond the coastal range the climate is semi-dry, with precipitation from 10 to 20 inches and with warm summers and cold winters. The Arctic has even less precipitation, with mild summers and exceptionally cold winters. The mild coastal region compares with that of Norway except that it is warmer. The inland area is similar to that of northern Alberta and Saskatchewan, and the Arctic is the Arctic.

For sheer beauty of scenery—majestic mountains, glaciers, emerald lakes, mighty rivers, rushing creeks, waterfalls, and unsurpassed fjords, Alaska is almost in a class by itself. The vast forests teem with big and small game, and the rivers and creeks are alive with fish. Just off the shore, among the islands and out in the Gulf, the hardy fisher of halibut and salmon reaps a golden harvest. In normal times the placer miner pans the creek-bed for gold, and the big operator takes millions from the earth with his giant dredges. The secrets hidden beneath the mighty mountains are more and more coming to light as the various ores are blasted loose to be carried to the mill for processing. What additional secrets the Alaska hills and mountains hold will some day be re-

vealed, and, as men whose specialty is mining have often told us, the resources of Alaska have as yet been barely touched.

One-fifth Area of United States

In area Alaska is about one-fifth that of the United States. The pre-war population of Alaska, native and white, could have been placed in the Yale Bowl and the Bowl would have been but two-thirds filled. In these times the population is much increased, but following the war it is probable that comparatively few of the temporary population will remain to make their homes in Alaska.

However, the northland has a way of "getting into one's blood," and it may be that after the thousands of skilled workmen and laborers, now employed on government work in Alaska, have had the opportunity to "go below" (as the Alaskan speaks of the States), they will long to be back in the wonderland of Alaska, and many may eventually make their homes there. Of opportunity, there is aplenty. But only the courageous, the determined, and the strong will take possession of the land.

Lutheran Work Started in 1840

Lutheran Church work had its beginning at Sitka on Baranof Island in 1840. During the late thirties the affairs of the Russian-American Company, under the administration of Captain Kuprianoff, were in bad shape. Captain Adolph K. Etholim of the Imperial Russian Navy was selected to succeed Captain Kuprianoff. He brought with him a Lutheran minister by name of Sidnyeuss, a native of Finland, as was also Captain Etholim. Shortly after his coming to the colony, Etholim commenced the erection of a Lutheran Church. Other pastors serving at Sitka were one Mr. Platen and Mr. Winter. The last named evidently served until 1865 and there is no record to indicate that he was succeeded by a Lutheran pastor. The Russian-American Company presented Mr. Winter a gift of 1200 roubles in 1857, and the same year he was re-engaged at an annual salary of 2,000 roubles. (Sitka Archives.) In 1853 the Lutherans at Sitka numbered 120 to 150.

The outside appearance of the church building was humble, but its interior was richly decorated. It contained an altar, decked with a drapery of valuable lace and was further adorned by the excellent oil painting representing the Ascension, which now is found over the Tsar's doors in the Russian-Greek Church at Sitka. The writer has himself paid admission to this church to see the painting. The space in front of the altar of the little Lutheran church, which was separated from the main auditorium by a velvet-topped balustrade edged with fringed gold and silver, was richly carpeted. From the ceiling hung two chandeliers of expert workmanship. Now on exhibition in the Alaska Natural History Museum is a fine organ, the tones of which first sounded in the little church one hundred years ago. The little congregation further possessed valuable gold and silver plates for communion and baptism. The furnishings of the church were most likely purchased from funds gathered as a result of the one per cent tax on salaries of each member.

A Deed for the Property

The writer has in his possession a copy of the original certificate setting aside the church building and lot for the Lutherans. It reads:

This is to certify that the House No. 33, with the lot of ground attached to it, as marked on the plot annexed and made part of the protocol of transfer, was built by the Russian-American Company for the use of the members of the Lutheran Church in New Archangel, Sitka, and that they are entitled to the use of the same for church purposes forever.

In witness whereof I have set my hand and seal of the Governor of the Russian Colonies in America this day of October 1867.

(signed) P. Maksontoff
Governor of Russian Colonies
in America.

The document further bears the following endorsements:

Lutheran Church
Title
New Archangel, Sitka
14/26 October, 1867

Approved:

(signed) Alexis Pestchouroff
Russian Commissioner
Lovell H. Rousseau
U. S. Commissioner

First Service by an American

The first Protestant service to be conducted by an American was held on October 13, 1867. The preacher was one Mr. Rayner, a U. S. Army Chaplain. The congregation was composed of Russians, Finns, Americans, and natives. From 1867 to 1877, during the occupancy by the Army, the church property was well taken care of. After 1877 the property was allowed to deteriorate, and much of the valuable furnishings was stolen. For a time, following 1867, the church was used by Catholics and Protestants alike, as occasion demanded. Later the structure was desecrated through use as a house of ill-fame, gambling, etc. Verily, the sheep without a shepherd soon fall easy prey to the hosts of wickedness! In 1888 the building was razed by order of the U. S. Judge.

To the writer's knowledge, there is no record of any Lutheran work in Alaska from 1865 until the turn of the century, when the old Norwegian Synod sent the Rev. and Mrs. T. L. Brevik to Teller, 100 miles north of Nome, to establish mission work among the Eskimos. Of the struggles and hardships of these pioneer missionaries and those who followed them, much could be written. Through years of pestilence and disease, they la-

bored and they died. Mr. Brevik left his wife and one child buried in the frozen north. Today the N. L. C. A. has three Eskimo Missions—in Teller, Igloo, and Shishmareff. The Eskimo has not been overly difficult to interest in Christianity. What the gospel has done for these people of the north is but a repetition of what it has done and is doing to the ends of the earth. Light has come into the darkness, warmth into the frozen soul. Habits of life have been changed, and education has brought many blessings. On the other hand, with the coming of the white trader and miner, the white man's plague and disease have come as well. The missions continue, and interest in the Church by the Eskimo is quite keen.

Norwegians Launch a Mission

In 1913 the Norwegian Synod began work in what was then Alaska's youngest town, Petersburg. Through the years there has been a continuous Lutheran ministry there. A new church has been built and is about complete. The congregation has a Sunday school of 125 and a congregation of some 200. The population is about 1,200, of which about 85 per cent are Norwegians.

In 1923, a seaman's mission was established in Ketchikan, the portal to Alaska. This was followed by resident pastoral work, beginning in 1924. In 1926 a congregation was organized, and in 1930 a beautiful church was dedicated. This church building would do credit to any large city. The congregation is alert and progressive, numbering some 300 souls today. It has fully organized groups, choirs, etc. As the population of the city (now about 6,500) is about 50 per cent Norwegian, it can be seen that the congregation has a large field in which to work, aside from taking into account the large number of unchurched otherwise.

In the days of the boom of the Treadwell Gold Mine at Douglas, the Augustana Synod erected a church in Douglas. This church functioned for some years, but when the mine was flooded and the town destroyed by fire, the work was given up.

Lutheran Work in Juneau

Across the channel from Douglas lies Juneau, Alaska's capital. Here the United Lutheran Church began work in 1926 and is continuing its efforts there. A resident pastor is in charge. It is reported that steps are planned for the erection of a larger church as soon as possible. The NLCA, in 1935, took up work in Douglas, using the deserted Augustana church. However, after some months' work, the work in Douglas was turned over to the Juneau group of the U.L.C.

Fairbanks, in the interior of Alaska, was visited by a representative of the U.L.C. in 1927, at which time a congregation was organized and a resident pastor installed. However, the work was not continued and there is no Lutheran work, to our knowledge, in Fairbanks today.

In the late twenties, an independent group known as the "Landsforbund" erected a small chapel at Port Alexander on the south end of Baranof Island. Each summer some representative of this group comes to this fishing village and conducts services. There is no work during the winter.

Yielded to Missouri Synod

In 1935 the N. L. C. A. sent a representative to the Matanuska Valley. He arrived before the last contingent of immigrants arrived from the States. A congregation and ladies' aid was organized, and steps were about to be taken for the building of a church. However, the Missouri Synod, which had been represented at Anchorage previously, sent a representative to Matanuska, and it was agreed, in view of Missouri's determination to establish itself in Matanuska despite previous Lutheran work, to abandon the field, since a duplication of effort would be extremely foolish. Even in the northland, out on the frontier where souls are perishing for want of the Bread of Life, it seems that "Lutheran" is not good enough—it must be of a certain brand.

In 1935 the N. L. C. A. organized a congregation at Sitka, the first attempt to our knowledge to re-establish the Lutheran Church there. A pastor was sent to take up the work, but he did not remain long. While the lot was there for Lutherans to use, the city had tax claims against the property. This was duly paid by the NLCA with the intention of resuming work in Sitka in 1941. In the meantime, however, the U. L. C. entered the field, and has a congregation in Sitka today.

Nine Congregations after a Century

The Lutheran Church, 102 years after the establishment of the first Lutheran congregation in Alaska, is represented by nine congregations and one summer mission. The Missouri Synod is at Anchorage and Matanuska, the United Lutheran Church has congregations at Juneau and Sitka, the Norwegian Lutheran Church of America has congregations at Ketchikan, Petersburg, Teller, Igloo, and Shishmareff, and members of this Church conduct the summer mission at Port Alexander also. Not a large number after so many years, but perhaps about as many as should be established for the present *unless the Lutheran Church is prepared to do outright mission work, spending much money without the hope of getting self-supporting congregations out of these missions for many years.*

The towns where no church work has been started are little more than villages. Many miles separate these coastal villages, and the only means of travel is by water. But we may well ask the question, If we are really interested in our own people, why leave it to the Presbyterians and the Adventists to minister to them? For years, these two groups have operated mission boats along the Alaskan coast. They carry medical missionaries, and they minister to hundreds throughout the summer months. With their ministry goes the good name of their Church or sect. They have accomplished much good. Or why should we leave it to the Adventists to promulgate their doctrine, while a majority of those to whom they

preach are of Lutheran background? The interior has many small villages. Here the Episcopal Church, under the late Bishop Roe who labored in Alaska for fifty years, established scattered missions the length of the Yukon.

Future of Alaska Is Bright

How much or how rapidly the coast and interior of Alaska will develop is, of course, something impossible to predict. With the advent of the airplane and more roads however, and with more knowledge concerning the resources and possibilities of Alaska as a result of the attention focused on it because of the war, it is certain that many will become interested in making Alaska their home. That this wonderland of riches is due for larger development can hardly be questioned. With this development will come a real challenge to the Lutheran Church.

It has been the common experience of all missionaries and pastors of the Lutheran Church in Alaska that the work there is extremely difficult. The forces of evil are strongly intrenched and do not easily yield to the forces of righteousness. The brothels and gambling dens take their toll of money, morals, and morale. The indifference of the populace to the call to repentance is very marked. It is the spirit of the old western frontier, left much longer undisturbed, that holds sway. "King Alcohol" is indeed the ruler in many places. Yet, withal, wherever one may travel in Alaska, good and kind people of culture and Christian virtue can be found. *And where the Lutheran Church, with its message of sin and grace, has established herself, there a notable change has taken place in the community.* The missionary task is no more impossible today than in the days of Paul.

Must Adopt Aggressive Policy

The hindrances and discouragements that meet us in the northland are, in the main, the same as here at home. Perhaps these discouragements are not as pronounced in the larger centers of Lutheran population as on the Pacific Coast. However, men's hearts without God are the same everywhere, and the gospel is unchanging. Most discouraging is the lack of understanding of the "home folks." More funds should be provided at the start of mission work so that the appeal to the unchurched would be stronger from the start. At best, one can expect but a few interested to be willing to exert themselves in the beginning. To carry on year after year with just a little flock in surroundings that are definitely anti-church and anti-God takes the courage and patience of a Paul. Thank God, the Lutheran Church has had, and has today, such pastors and lay people who are carrying on the work in Alaska. God is prospering the work wonderfully.

The work is not without its encouragements. One would feel perfectly at home coming into a service of a Sunday morning in any of these churches. The Lutheran liturgy is used in its fulness. Junior and senior choirs sing. Sunday schools study the lessons that we know from childhood. There are ladies aids, Junior and Senior Leagues, men's clubs, etc. Mission offerings are lifted and the Synod and its work is not forgotten. As well informed and alert church members may be found in these congregations as in the very heart of the Church in the States. And from this northern frontier come young men and women to attend our Christian colleges.

The frontier of our Church is far removed from us by miles of sea. Soon will come the automobile road to Alaska. Perhaps the day is not far distant when we will think no more of the Arctic Circle being "the end of the world" but just a little jaunt, rolling over paved roads even as today we think nothing of the distance from Seattle to Los Angeles.

With the opening up of Alaska will surely come an increased opportunity for the Lutheran Church. As the opportunity, so the responsibility. And as the responsibility, so the grace of God to discharge it if we but seek His will.

THE READER'S VIEWPOINT

DEMOCRACY IS UNHAMPERED FREEDOM

Dear Editor:

May I express again my deep appreciation of the splendid articles that continue to fill the columns of the **Lutheran Outlook?** They are uniformly stimulating and enlightening.

I read with particular interest Pastor Rogness' essay on "The War For Freedom," in the June issue. Without presuming in the least to detract from the excellency of the article, the undersigned would suggest a somewhat different approach to "freedom" as an American political concept. The latter will have to be distinguished from the "freedom" of the Christian, a freedom that is modified by the "yoke" of discipleship. The founding fathers hardly conceived of freedom in this Christian sense, but rather as the privilege of the individual citizen to think, speak, and worship as he pleased. Pastor Rogness says: "If when we speak of the freedom of speech, we mean the right to speak the truth; if when we speak of the freedom of press, we mean the right to publish the truth; if when we speak of the freedom of peaceful assembly, we mean the right to assemble for purposes of truth and justice; if when we speak of the freedom of worship, we mean the right to worship God—then we are speaking of the freedom of man, as a child of God, to do that which, under God, he ought to do."

As an interpretation of political freedom, this statement seems quite inadequate. Indeed, I wonder whether one can even maintain that "by law, they (the founders of our nation) did not mean the law of man; they meant the law of God." It is the word "truth" in the paragraph quoted above that is mischievous, for every dictator maintains that he champions truth and justice, and, if we accept the above definition of political freedom, inarticulate minorities in any generation will enjoy no freedom whatever. While Christians may be able to maintain their political tenets against unbelievers at one time in a nation's history, unbelievers may be able to superimpose their "truth" on Christians in another period.

Whether we like it or not, the only real freedom that a democracy can consistently espouse is a freedom unhampered by any restraints except non-violence and recognition of the same freedom for others, leaving it to saner philosophies

o prevail at length by the mounting evidence of logic and xperience. For the Kingdom of God, adherence to this po- itical principle will prove to be the more judicious ulti- nately.

Sincerely,

Chicago, Illinois. Oscar A. Benson.

SOME BRAVE MEN STILL ABROAD

Dear Editor:

The Committee of Protestant Editors in the article, "Sin- ster Romanist Activity," drew a perfect "bead" on the Roman Catholic Church which will, without question, draw senti- mental blood. I would enjoy fashioning a piece of appro- priate bunting which might be hoisted before the eyes of men that they might know that all men of fortitude have not been buried.

I have been looking for a legitimate "punch" like that to appear in some of our periodicals. We need something like that. I, for one, wish to commend them for their splendid stand. Let's sit down now, before something else detains us, and tell these men that we are behind them in this great work. One trouble with many of us good Lutheran folks is that we seldom take time to pen a few lines to writers in our church papers.

There has always been such a hush-hush policy on the part of Protestantism whenever matters concerning Romanism have been brought up for consideration. Often one hears: "Let's be careful that we do not take unfair advantage of our brothers in the faith." That's just what makes the Pope grin. Can't you hear him say, "What suckers they are!"

We need not barge headlong and blindly into the vitals of Romanist "pressure groups" or blandly remain in the under- growth of timidity, but ought to feel free to get in there and take that legitimate "punch" when the occasion calls for it. Romanism hates Protestantism; and the sooner the veil is lifted and clearer vision is resultant, the better for Protes- tantism. Our people really do not suspect these things. They need intelligent information of the kind that has recently appeared in the "Lutheran Outlook".

Protestants seem to feel that they must invite the Roman- ists to help promote their religious programs. The Roman- ists accept only because the political dictates of the **machine** say it is the "smart" thing to do. Romanism, however, never invites Protestantism to help further its aims.

There's a Kelly on every board of County Commissioners passing out enough cigars to keep the Protestants thinking he's a "swell fella"; there is an O'Hallahan on every election board, with a big prosperous grin which detours clear think- ing; there is an O'Mally on most every school board (some exceptions) who skillfully maneuvers operations so that no "land mines" are laid which could, in time, destroy the Ro- manist plan, and all the while making it appear that Mr. Johnson, Mr. Peterson, Mr. Anderson—or whatever might be his name—was the prime "pusher" of the deal; the O'Flah- erty in the twenty-first ward usually buys the largest num- ber of tickets to the meat-ball dinner sponsored by the Ladies' Guild of the Protestant church; O'Flannigan heads the list of donors to community needs; Duffy was just an- other chaplain in the first World War, among hundreds of others, and yet Times Square wasn't too good for a perma- nent memorial to him. He deserved every credit. Please understand that I do not want to take away any of it. But the Romanist machine has more than sentimental motivation; it wasn't an accident that Rockne was chosen to head the football destinies of Notre Dame; it was, further, no accident that "Hunk" Anderson was chosen as his successor.

Already I can hear some person saying: "Aren't you being a little unfair?" How can you ask such a question when such men as constitute the Committee of Protestant Editors have initialed the legitimate attack on "Romanist Activity" with such dignity and conviction.

Sincerely,

Eau Claire, Wis. Gustav L. Bongfeldt.

GOOD OUT OF EVIL?

Dear Sir:

Thank you for the article and your editorial in the June issue on the Japanese-American situation. I am sure many others besides myself appreciate your attitude.

The comment that this experiment in racial segregation "may yet be productive of great good" reminds us again of that unique doctrine of Christianity as it was expressed by an Indian scholar: "God can take what is bad and bring good out of it." I am sure that most of us are convinced that the evacuation was mostly "bad"—in its violation of constitu- tional rights, in its racial discrimination, and in the harm it did its victims, the vast majority of them innocent. The fact that "good" is coming out of it will never cause us to con- gratulate ourselves on our action toward this racial minority in our midst. Yet we thank God for the good.

But let us not forget that most of the good is still to be ac- complished. Thousands of American citizens passed by the FBI as loyal still remain within the camps awaiting the prom- ise of a job and the assurance of a welcome on the outside. The work of resettlement is barely begun—and it must be speeded up! As Pastor Knudten remarked, at the present rate of rehabilitation it would take fifteen years to liquidate the Relocation Centers.

I am convinced that among the church groups in the mid- west there is far less outright prejudice than a simple lack of knowledge of the facts. Where I have spoken of this prob- lem—both to church and secular organizations—I have met with much interest and sympathy. A well-organized pro- gram of education through the church press would do much to bring this information to those who can do something about it. The Committee on the Resettlement of Japanese Americans, 297 Fourth Avenue, New York, New York, is glad to provide any information desired.

One Nisei student friend commented to a group of us Lu- theran Students last summer, "It is the Christian Church that is doing the most for us in our trouble." Why shouldn't it be?

Sincerely yours,

Rock Island, Ill. Hilda M. Benson.

CAN'T TRUST JAPANESE

Dear Editor:

I am enclosing a clipping from the Los Angeles Times, which explains the Japanese problem by a man who should know this problem better than anyone, as he has done more for the advancement of the Japanese than anyone else. He has come to the conclusion that you can not trust a Japa- nese. "It simply can't be done." Not even one who calls himself a Christian, since he still owes allegiance to Japan. I personally heard a Christian Japanese, a man conducting a Lutheran school for boys in Japan, state: "You Americans do not understand the Japanese." This statement he made about four years ago, when Japan was condemned for killing the Chinese.

Note what you say about the "zoot suiters." Do not take too seriously what Eleanor says. She likes to talk about things she knows absolutely nothing about. There was no race rioting. The "zoot suiters" were fighting among them- selves. Our mayor politely informed Eleanor about this fact. We have a very fine mayor. He was drafted as mayor by the reform forces, and has done a fine job.

With kind personal regards, I remain,

Sincerely yours,

Los Angeles, Calif. A. G. Krans.

SAYS CATHOLICS ARE FAVORED

Dear Editor:

Recently I have heard comments made by some Lutherans regarding the unfair treatment given them by government supervisors, and special favors and consideration given to Roman Catholics.

I know that in many cases we may be inclined to exaggerate our claims, but it seems as though these stories are repeated from too many different sources to be only imaginary.

One man in one of our government shipyards holds a responsible position, but his wages are below that of a Roman Catholic "who can stick all he knows in a peanut shell." All the other Roman Catholics are better off than the non-Catholics.

In another case, a Navy inspector (Lutheran) was promised a commission if he would get on the right side. The superior officer is a Roman Catholic.

Today a letter came from my nephew, a P.F.C. now stationed in Camp Polk, and he is terribly discouraged. He claims that the promotions go to the Roman Catholics. We have no way of knowing how correct he may or may not be, but would there be some way to investigate these charges?

Our church (the First Lutheran) has about 150 boys in the service, and quite a number of them have become first lieutenants, but I do not want to say that my nephew is wrong in his conclusions because I have heard this same complaint from others. Sincerely,

St. Paul, Minn. Esther Murray.

FAVORS MORE CONFERENCE PAPERS

Dear Editor:

Further congratulations on the **Lutheran Outlook.** But, the original proposal for a subscription price of $1.50 per year should have been kept. At the present rate we should have a bi-weekly magazine.

Since the **Journal of Theology** has received a sacred committal, we should consolidate our efforts towards one theological publication. The **Augustana Quarterly** is the only all-English theological magazine in the Conference. Give it a wider circulation. Other periodicals should work in the direction of consolidation: Sunday school papers, daily devotional booklets and Luther League magazines. We should also have a magazine of a more popular appeal for the general constituency of the Conference. Sincerely,

Gwinner, N. D. K. L. Engstrom.

BORN OUT OF GLOBAL TRAVAIL

To the Editor:

Let me congratulate you and the American Lutheran Conference on the **Lutheran Outlook.** This publication is needed and will play a definite and most important part in the role assigned to the Ev. Lutheran Church in the days of dramatic post-war readjustment. The format, aim, and purposes, contents and objectives of this valued publication make it one of the outstanding achievements of our Church in these latter days. It is an instrument of communicating the Lutheran outlook and viewpoint that has been fashioned in the strain arising out of the global travail. You and your confreres have done a brilliant work in launching this publication.

Cordially,

Cokato, Minn. Paul H. Andreen.

VIEWING *the* BOOKS

TOWARD LUTHERAN UNION by Theodore Graebner and Paul E. Kretzmann. Concordia Publishing House, 1943. Pp. 240, paper $1.00, cloth $1.50.

The two St. Louis doctors have made a noteworthy contribution to the literature of controversy and rapprochement. They do not attempt to settle any of the points at issue between synods; that is not the purpose of the book. Its purpose is to determine the **principles** in accordance with which we must think and act as Lutherans in meeting and solving our family problems. The first chapter therefore is called "Laying the Foundation," and sets forth the final and inviolable authority of the Word of God. Then there are chapters on "Some Dialectical Premises," "The Limitations of Reason in Apprehending the Truths of Scripture," "The Rightful Place of Controversy in Church Life," "Unionism," "Pulpit and Altar Fellowship," "Prayer Fellowship," "Cooperation in Externals," and others, twelve in all.

Under the circumstances, many readers will find Chapters X and XII (on Prayer Fellowship and Cooperation in Externals) especially interesting. There is an irenic spirit here as well as a common sense approach that should do much to remove some of the stones of stumbling and rocks of offense from the path which we must jointly travel. At the end the authors set down a list of "Never agains" which they hope will be the result of their book. Here are a few of the list of twenty:

"Never again will the critics of our Inspiration dogma confuse Verbal Inspiration with 'mechanical inspiration'.

"Never again will any reader plead for a union arrived at by the easy road of calling those points on which we differ 'open questions'.

"Never again will he be guilty of the hypocrisy of making of every non-Missourian mote a beam and of every Missourian beam a mote, or vice versa.

"Never again will he forget that our insistence on an agreement on the basis of Scripture cannot be brushed aside with a haughty 'you can't make me sign on the dotted line!'

"Never again will he decry a fanatical conservatism which does not please God, but condone a fanatical liberalism which does the work of the devil."

Every Lutheran leader who is interested in Lutheran unity should read this book as a preface to our movements toward harmony and solidarity. J. A. Dell.

TOWARDS BELIEF IN GOD by Herbert H. Farmer. The Macmillan Co. 252 pp. $2.00.

The author of this volume is well known both in this country and in England. He was for some time professor at Hartford Theological Seminary and is now professor at Westminster College, Cambridge University.

The subject under discussion in this book is the ground which we have for belief in God. The author does not approach the problem from an Aristotelian or scholastic point of view but from the "existential". God is not simply an abstract idea, appearing at the end of a logical syllogism, but is a Person whose presence is known directly in concrete human situations. The place of the old classical arguments for the existence of God in modern theology appears in the discussion.

Through the influence of men like Otto, Soderblom, Karl Barth and many others, theology has been turning away from an idealistic approach. Soderblom's great work, **The Living God,** testifies through its title to this shift. Modern theology has come to recognize that there is a distinction between "the God of the philosopher" and "the Living God." This is a shift which will make for vitality in religion if its implications are applied to the work of the pastor and religious worker. In this volume the author has presented this newer approach from a rather popular point of view.

A. D. Mattson.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

District Convention Highlights

TEXAS DISTRICT went to school in an All-District emergency convention, when a three-in-one combination of the District Meeting, the Lutheran Chautauqua, and the Church Worker's Institute was held at Texas Lutheran College, at Seguin, Texas, April 26 to 30.

The response on the part of the pastors and lay workers was most encouraging, and all fears and mis-givings that such a new arrangement for their District Convention might not work out satisfactorily soon were overcome at the opening of the thirteenth convention.

The hours from 8:00 to 11:45 A.M. and 2:00 to 4:00 P.M. each day were given over to classwork and lectures. The business of the four district organizations was taken care of between 4:00 and 5:30 P.M.: Women's Missionary Federation (Tuesday), State Sunday School Teachers' Institute (Wednesday), Luther League (Thursday), and Brotherhood (Friday), while the business meetings of the district were held at night.

A crowded program, brimful of inspiration, centered around evangelism, and those in attendance knew better at the close of this emergency convention that we are all our brother's keeper.

"Sipe Orchard Homes

The Eastern District will cooperate in homes for children by accepting an offer to participate in a project to be known as the "Sipe Orchard Homes."

Even as Christians everywhere are aware of juvenile delinquency, so God moved Mr. and Mrs. Vernon O. Sipe, a childless couple of Conover, N. C., to set aside a plot of ground of 1,200 acres of which 400 are orchards and 700 timberland, to be used as a home and playground for underprivileged children. Six other prominent people of North Carolina have joined Mr. and Mrs. Sipe, in the preliminary steps toward incorporation.

In accepting the generous offer of the newly formed corporation, the Eastern District elected four clergymen and three laymen to the official board.

A Stream-Lined Convention

The Illinois District conducted a streamlined convention by meeting for only two days in the Atlantic Hotel in Chicago, June 16 and 17, proving to all present in convention assembled that all district business could be transacted in a two-day convention. As unusual events apart from the program, a tour was made of the site of two mission fields, the one in northwest Chicago, reaching to the new Douglas plant, with its vast housing program of new permanent homes, and the other in Westchester, where the Church has been at work for some time, but now experiencing rapid growth. The evening was spent in Chinatown, where a lady of the Missouri Synod is gathering the Chinese children into a Lutheran Sunday school.

Co-ordinator of Defense Housing

A co-ordinator of defense housing has been appointed to work under the Commission of American Missions of the National Lutheran Council and to be responsible to the Director of Defense Housing. This co-ordinator is none other than the Rev. Orville E. Lueck of Dundalk, Maryland, who will work with Director C. Conrad Hoyer of the Augustana Synod.

Baby Missions Go Self-Supporting

First Lutheran Church of Fullerton, California, which was organized in 1939, and American Lutheran Church of Burbank, California, which was organized in 1941, went self-supporting on August 1. Fullerton has 87 members, and Burbank 51. May God give them strength as they grow in service and years, to His honor and glory!

More Money Contributed

Fair-share status shows that $82,000 more has been contributed to date than a year ago through the channels of the American Lutheran treasuries. Such a fine progress financially will challenge many to build likewise a sound and strong spiritual program.

Lutheran World Action "Over Top"

Over the top in Lutheran World Action was evident when the report reached the desks of the pastors of the American Lutheran Church on July 2. The quota assigned was $194,500.00, and as of July 2 $196,846.05 was reported to synodical headquarters, with more still coming in.

Scholarships for Social Workers Assured

The Women's Missionary Federation voted to grant scholarships for the training a social workers in the American Lutheran Church, with a ceiling of $3,000 for the present. This fund will be administered by the Board of Charities. The requirements will fall in line with those requested by the accredited schools of social work on a graduate level. Requests and applications will be granted on the basis of need for one year with a privilege of renewal.

Mission or Subsidized Congregation?

Which shall it be: A mission congregation or a subsidized mission congregation? That is the question studied by the men in charge of home missions when the executive director discussed it in the July issue of the Home Mission Service Bulletin. We quote: "Has the time come to refer to home mission congregations as subsidized congregations instead of the present designation? We feel that it has. This does not mean that the congregations within our own home mission enterprise are no longer worthy of the name 'mission', but it does mean that they should not have the privilege of carrying a designation which does not exclusively belong to them. Self-supporting congregations are also mission congregations. In fact, the proportion of self-supporting congregations which are real missions is as great as the proportion of those which officially claim the designation. Then, too, we feel it is high time we give all congregations the incentive to claim, by enthusiasm and achievement, the distinction of being a mission congregation."

Evidently from now on the term "subsidized congregation" will be an actual statement of fact.

American Lutheran Church Readers, Please!

That this column of "News Notes" may be as far-reaching and all-inclusive as possible, the reporter asks the co-operation of all the pastors of the American Lutheran Church and district presidents to send the unusual "man-bites-a-dog" notes to 1218 Dennison Avenue, Columbus 1, Ohio. By so doing, this column may serve you, and represent the Church in town or hamlet, or city, here at home or abroad. Many thanks to all of you!

Augustana Synod

By ARTHUR O. ARNOLD

Pastors

STATISTICS released by the Board of Home Missions reveal that there are 245 congregations without a pastor. These 245 congregations comprise 140 parishes. Seventy-five of the parishes are so-called beneficiary fields, receiving financial assistance and general supervision from the Board of Home Missions. Prospects for an increased enrollment at the Augustana Seminary suggest some future alleviation for the present problem.

The synodical president, acting upon instructions from the Synod, has written to each congregation urging that efforts be made to adjust pastors' salaries to the increased cost of living. At its meeting in June the Synod adopted the following resolution: "We recognize the effect of the rising cost of living and increased taxation upon salaries of pastors and church officers. We urge the congregations to make equitable adjustments in the salaries of pastors and church officers to properly compensate for these increased costs, and that the synodical president and conference presidents inform respective boards and treasurers of the synodical resolution."

The action does not imply that the majority of the congregations have not made provision to meet the situation, but rather indicates an alertness on the part of the synodical leadership in seeking to make sure that all of its servants are given proper consideration.

Evangelistic and Missionary Campaign

With plans and programs for the Centennial ingathering of funds well under way, the details of the remainder of the observance of the Synod's 100th birthday are being completed. One phase of this effort is to be "a sustained evangelistic and missionary campaign throughout the Synod, so that the Centennial celebration may be accompanied by a real consecration in faith and service to Christ." Plans include, the publication of various books and pamphlets, historical plays, Bible studies, programs, etc. During each of the next five years special emphasis will be given to one phase of the Synod's work, as follows:

1944—Home Missions
1945—Foreign Missions
1946—Parish Education and Higher Ed.
1947—Works of Mercy
1948—The Centennial Celebration

Institution Receives Bequest

The Bethphage Mission of Axtell, Nebraska, an institution dedicated to the alleviation of the suffering of life's most unfortunately diseased and crippled people, recently received a check for $26,045.81 from the estate of Mr. William J. Fleischman of McCook, Nebraska. Most amazing is the fact that to date the directors of the institution have not been able to discover just what his connection with the institution was, or where he had received sufficient knowledge of the work of this colony of mercy to remember it so generously in his will.

Needless to say, the leaders of the work in the institution are encouraged not only by the financial assistance but also by the knowledge that their work is admired and appreciated by many more people than they sometimes realize. The superintendent, the Rev. A. A. Christenson, writes: "We want to think that a Father that knows we have need of these things laid this cause on the heart of this benefactor." Of the above amount $25,000 has been set aside for the Home Bethesda Building Fund.

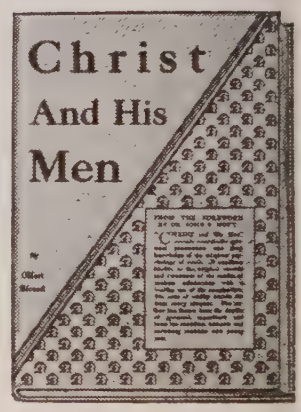
This 'n That

The use of the radio in home mission work has been begun in Salt Lake City, Utah, where thousands of defense workers, soldiers, and newcom-

Books at Reduced Prices

CHRIST AND HIS MEN
by Olfert Ricard

A graphic account of Christ and His followers. 329 pages. Bound in attractive maroon cloth, stamped in gold. 50 cents.



THE BOOK OF YOUTH
by Skovgaard-Petersen

A treasury of golden thoughts on the nature and problems of youth. 280 pages. Cloth, stamped in gold. 50 cents.

THE RICH YOUNG RULER
by Gunner Engberg

The object of this little book is to give to the young people a book that is rich in suggestions for living the larger life—the Christian life. 82 pages. 20 cents.

RECOLLECTIONS
by G. B. Christiansen

Contains much valuable information as to the growth of this church body (United Danish Evangelical Lutheran Church) down to our times. Interestingly told. 375 pages. 50 cents.

A LIVING CHURCH AT WORK
by the Evangelization Committee **123 pages — Price, 50 cents**

This book has been written with the aim in view to strengthen the spiritual life in the congregation and kindle a more progressive spirit in its midst.

LUTHERAN PUBLISHING HOUSE
BLAIR — — — NEBRASKA

rs in the inter-mountain area can not, r do not, come within the influence of ne regular worship services of the church. . . . The youth of the Synod re gathering in dozens of district and onference camps for recreation, Bible tudy and Christian fellowship. . . . A adiogram reports that all of the Synd's missionaries in China are well. . . . Mrs. C. P. Friberg and her daughter, Margaret Friberg, are prisoners of the apanese. Another exchange of war risoners has not as yet been effected. . . . Three women missionaries from China recently arrived safely in Los Angeles. They are Dr. Viola Fischer, Sister Myrtle Anderson, and Miss Stella Carlson. . . .

United Danish

By H. SKOV NIELSEN

Publishing House in Golden Jubilee

LUTHERAN PUBLISHING HOUSE at Blair, Nebraska, this year rounds out the first half century of its activity, the business having been founded in 1893. The event was commemorated with the publication of a souvenir booklet, and with local festivities on August 20, sponsored by the board of directors.

From an exceedingly modest beginning in a single room at Trinity Seminary, and operating for many years entirely on borrowed capital, the business has grown to respectable proportions and now operates a well-equipped modern printing plant. Its present quarters, acquired in 1898 and enlarged in 1927, are again becoming crowded, and further expansion is in the offing.

Synod Changes Editors

Two changes in editorship of church publications were made by this year's synodical convention. Pastor George Pallesen of Rutland, Iowa, succeeds Pastor Ervin Bondo of Oregon, Wisconsin, as editor of the youth section and the monthly young people's issue of The Ansgar Lutheran; and Mrs. Helena Ludvigsen, wife of Pastor Kr. Ludvigsen of Moorhead, Iowa, takes over the Little Lutheran as successor to Dr. Ethan Mengers of Denver, Colorado.

Notes

A mission budget of $1,500 has been voted by the synodical Luther League for the year 1943-44, the amount to be apportioned equally to Lutheran Student Association, Cherokee Indian Mission, Colombia Mission, Sudan Mission, and Santal Mission.

The Minnesota District Luther League has decided to sponsor its own Bible camp from now on. Pastor K. R. Jensen of Evan, Minn., and Mr. Lester Madsen of North Luck, Wis., were chosen as committee in charge.

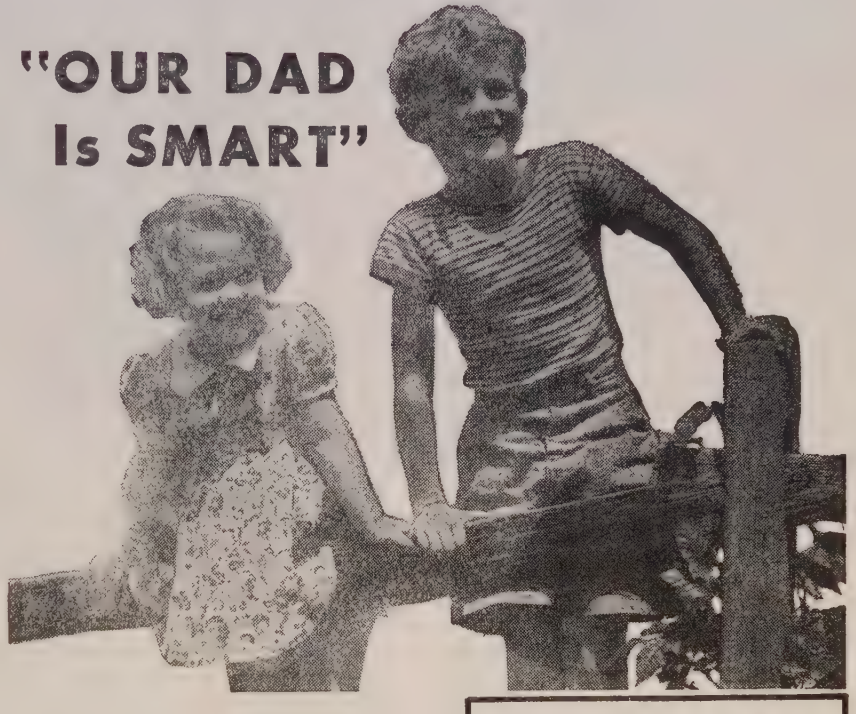
Our mission church at Toronto, Canada, has launched a church building program, the immediate aim of which is to raise a fund of $10,000. One-fourth of that amount was pledged at the initial meeting on June 27.

The Eben-Ezer congregation in Chicago has acquired a good-sized building site on the corner of Bloomingdale and Sayre Avenues, and some day hopes to erect a new church edifice there.

At Sidney, Montana, the Pella congregation has raised $30,000 with which to build a new church after the war. One-third of this sum had been pledged at the outset by five members, the remainder by a radio broadcast and an every member canvass.

A new experiment in war time economy is being made by our Illinois District this year in combining Women's Missionary Society and Luther League conventions, as well as its own, with the summer Bible camp at Bass Lake, Mich.

"OUR DAD Is SMART"



You bet he's smart, that dad of yours! For just $2.85 a year, he is providing insurance protection increasing to $1,000.00 on your 16th birthday! Then your policy will be continued as adult insurance, *without further medical examination!* You, Dad or Mother—give each of your youngsters this wise and thrifty start toward a steady, well-ordered life with a sound insurance program. Protection increases, premium rates do not! Write for details without obligation.

$2.85 A YEAR★ MEANS $1000.00 INSURANCE AT AGE 16!

★ From age 1, other ages proportionately inexpensive.

LUTHERAN BROTHERHOOD

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Please send information on Juvenile W.L. Life Insurance to:

My Name is:.....

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Lutheran Free Church

By H. C. CASPERSEN

Among the Pastors

DR. CLAUS MORGAN, pastor of the St. Luke congregation, and Dr. O. H. Sletten, pastor of the St. Olaf congregation, both Minneapolis, have been sick for some weeks, and each has had to undergo a serious operation, the former at the Deaconess Hospital and the latter at the University Hospital of Minneapolis. At the present writing Dr. Morgan is well on the way to recovery, having been able to return home, but Dr. Sletten is still at the hospital.

The Rev. Clarence Framstad, Valley City, N. D., and Miss Gudrid Njaa of Fargo, N. D., were united in marriage on June 17 at the Pontoppidan Lutheran Church, Fargo, of which the bride was a member. The ceremony was performed by the temporary pastor, Missionary P. Konsterlie. The bride is a niece of the Rev. S. H. Njaa, Northwood, N. D., of the NLCA, and was a teacher in the Fargo public schools. Pastor Framstad has been serving the Valley City charge the past twenty years. His first wife, who died some five years ago, was a sister of Rev. P. Strommen, Lamberton, Minn. Pastor Framstad is president of the Board of Home Missions of the LFC. The newlyweds will be at home at the parsonage in Valley City after a short vacation trip.

The Rev. J. Ringstad, pastor of Ebenezer Lutheran congregation, Northwood, N. D., has turned his vacation into a study retreat in New York. He is attending a summer school for pastors at Union Seminary, where Dr. Reinhold Niebuhr is the principal lecturer. Dr. Niebuhr has recently returned from a two months' trip in England, and his first lecture was "Britain in War-time." He will lecture on Dogmatics. His brother, Richard, lectures on "Christian Ethics," and the president of the seminary, Dr. Coffin, lectures on "Preaching in War-time." There are several other lecturers. Pastor Ringstad states he is having an interesting and fruitful "vacation."

Anniversaries

The Battle Lake, Minn., charge, Pastor Torgney Kleven, celebrated its seventieth year of work on Sunday, July 25. Of former pastors, Johan Mattson and Dr. Ralph Mortensen were present, Pastor Mattson preaching Sunday morning in the Battle Lake and Dr. Mortensen in the Ringdahl church. In the afternoon there was a joint gathering at the high school auditorium in Battle Lake, where Dr. T. O. Burntvedt, president of the LFC, preached the anniversary sermon. Pastor Mattson (now retired) some years back filled the office of president of the LFC; Dr. R. Mortensen is now secretary for China of the American Bible Society. Another former pastor, J. Ringstad, Northwood, N. D., was absent in New York City.

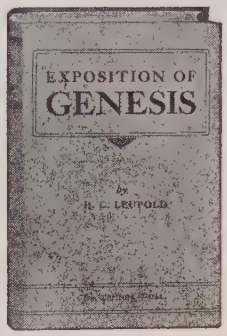
It was a beautiful day, and there were large gatherings at all services.

The venerable pastor, Christofer Ytrehus, an early president of the Lutheran Free Church, recently celebrated his 87th birthday at the home of his daughter in Bloomington, Ind. On that occasion he received a congratulatory greeting from four of his confirmands of fifty years ago, all of the same class and all living in LaCrosse, Wis., Pastor Ytrehus's first charge. They sent their old pastor a photograph of the four in a group and a birthday present therewith. Also this verse as a greeting:

"Faith strengthen your heart always,
Hope to guide you through coming days,
Love that will light your path and glow
Deep in your heart wherever you go!
May all these wishes coming true
Bring birthday happiness to you!"

Among Theologians

At a meeting of a number of theological professors from seventeen syn-



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ical seminaries, held at the Augusna Theological Seminary, Rock Isnd, Ill., Dr. Bernhard Christensen, esident of Augsburg Seminary and ollege, was elected, together with Drs. Bergendoff and T. O. Kantonen, on committee to investigate possibilities r the establishment of a department, faculty, for post-graduate work, ading to degrees of master of theolgy and doctor of theology or philosphy.

It may be suggested that perhaps an vestigation ought also be undertaken to the possibilities of merging some eological seminaries, of which there a goodly number in our Lutheran nods.

Norwegian Lutheran

By L. M. STAVIG

Missionary Advance

TRAVELING by routes that are secret because of the restrictions of ar, Pastor Arne Sovik is on his way China to take up work as a missiony. This is in the nature of a homeming for him, for he was brought up the home of his missionary parents, astor and Mrs. Edward Sovik, in hina. His return to China will make ossible another generation of misonary effort by the Edward Sovik mily. The father is now in China, st completing a term begun in 1937. n uncle, Dr. Erik Sovik, has spent any years in China. Two cousins, astor Edgar Sovik and Miss Gertrude ovik, are at home after going through veral years of the early Japanese inasion in central China. Chaplain Ansr Sovik, another cousin, was with e marines who last summer attacked uadalcanal. Mrs. Paul Lindell of the ugustana Synod is a sister. A twin rother, Edward, is a fighter pilot in e Marine Air Corps.

Two missionaries have accepted calls begin work in Latin-America. Pasr Hans Thoresen graduated from Luher Seminary this spring. The other an is Pastor H. L. Olson of Sherwood, orth Dakota. Both of these men will ave with their families some time is fall. They will spend the greater ortion of a year in study of the Spanh language and will then enter upon eir duties in the Argentine.

Using Native Architecture

It is significant that our Lutheran hurch is finding itself in terms of an rchitecture and materials which are ative to the sections in which it is orking. A very interesting developent in this line is the completion of he new church building at Roslyn, South Dakota, where the Rev. Melvin Simonson is pastor. A new building was decided upon by the congregation when the old frame structure was badly damaged two years ago by a windstorm. Instead of rebuilding the traditional frame building of the prairie country, plans were made for a new church to be built of the native granite that so abundantly covered the countryside in the form of so-called "niggerheads."

Not only was the building material supplied by the farms of members of the congregation, but the work of gathering and hauling them to the church was largely done by the men of the church. It is estimated that at least 7,000 man-hours were contributed by the men and that scores of gallons of coffee and hundreds of meals and lunches were served by the women.

The result is a beautiful house of worship seating between three and four hundred people, well appointed and extremely serviceable. The total cost was about $15,000. On the day of dedication these South Dakota farmers and small-town business people laid $3,100 on the altar, leaving an indebtedness of only $1,300.

A sister congregation of the same parish is in process of providing itself with a church of the same type of construction.

Church Notes

The veteran Alaska Missionary, Pastor Elmer Dahle, has recently left with his wife for the field. Pastor Dahle has spent a year in visiting the congregations of the synod and in resting. His two children, a son and daughter, were left behind to continue their schooling in this country.

The historic Washington Prairie Church near Decorah, Ia., celebrated its 90th anniversary on June 27. The present pastor, the Rev. O. E. Engebretson, is only the third pastor who has served the congregation, the veteran Pastor U. V. Koren and his son Paul having provided leadership for the church through more than eighty years.

The buildings which once housed the college and seminary of the former Hauge Synod are now being used for a Home for the Aged. Under the leadership of Pastor A. J. Quello, suitable alterations have been made, and a group of seven people have taken up residence in the Memorial Home. Dedicatory services were conducted in the chapel of the former classroom building on Sunday afternoon, July 11.

MUHLENBERG COLLEGE TO BECOME CO-ED

Conversion of Muhlenberg College, Allentown, Pa., into a co-educational institution was voted by the Lutheran Ministerium of Pennsylvania at the closing session of its 196th meeting at Allentown.

Estimating it would require about five years, or until 1948, to complete the change because of the necessity of expanding facilities, officials said successful operation of the co-educational plan would entail construction of a women's dormitory costing between $350,000 and $400,000, other buildings costing about $20,000, and the addition of more faculty members which will add about $20,000 to the budget.

It was pointed out that the year 1948 will be appropriate for inaugurating the new program since the college will observe its centennial that year and the Ministerium its 200th anniversary.

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ON THE RELIGIOUS HORIZON

Rural Church Poses Problem for Future

Six Denominations Join in Federal Council Plan to Study New Methods

AMERICA'S rural problem is emerging today as one of the major concerns of the Churches in this country. For the first time, it has been revealed by Dr. Benson Y. Landis of the Federal Council of Churches, six denominational home mission boards have made funds available to further the work of the Committee on Town and Country of the Home Missions Council and the Federal Council.

Early this fall the Committee on Town and Country hopes to launch a monthly periodical devoted to the rural church. It will endeavor to help the country pastor by showing him how to make the best use of all available resources in his community.

Beginning Sept. 6, a two-day Convocation on the Church in Town and Country will be held in Columbus, Ohio, which church leaders are hailing as the first step in the development of a co-operative rural church movement actively supported by 25 Protestant denominations.

More than fifty training schools for rural pastors will be held this summer in agricultural colleges and theological seminaries throughout the country. At least 3,500 clergymen will be enrolled in the schools. The curricula of the various training institutes will include courses on rural sociology, country church efficiency, agricultural economics, inter-church cooperation, and principles of social case work.

The Churches have already chalked up an enviable record in rural areas, particularly among migrant workers, tenant farmers and rural young people.

The Home Missions Council, for instance, carries on migrant programs in twenty states in co-operation with state councils of churches, ministerial associations, and other interdenominational organizations. The Council's field staff is composed of ministers, missionary nurses, and community workers.

* * *

State Church Council Urges Allied Peace Statement

Endorsement of a proposed official peace statement now by the United Nations as a means to hasten a satisfactory end of the war was voted by the executive committee of the Pennsylvania Council of Churches, meeting at Harrisburg, Pa.

Asserting that "we cannot too strongly urge cooperation between the United Powers in forming without further delay a Council of the United Nations," William B. Harvey of Westtown, chairman of the church group's international relations committee, explained that the proposed council would "establish a sort of guarantee, pending final settlement of areas now dominated by the Axis powers, that Great Britain, Russia, and the United States are not to grab strategic points, important materials."

"Should the war end suddenly, as was the case in 1918, before the numerous pending quarrels are settled, international relations may be so insecure that the seeds of another war might be planted," he declared.

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Churchman Defends Japanese-Americans

Arizona Bishop Asserts Christians Not in Sympathy with Jap War-Lords

THE NUMBER of Americans who make no distinction between the "war party" in Japan and those Japanese who are opposed to the war, is both "surprising and disturbing," according to the Rt. Rev. Walter Mitchell, Protestant Episcopal missionary bishop of Arizona.

Phoenix Gazette, Bishop Miller quoted the following statement made last year by Toyohiko Kagawa, Japanese Christian leader, in a message to Chinese Christians:

"I beg you to forgive us, especially because we Christians were not strong enough to restrain the militarists."

The bishop also pointed out that the Episcopal Church maintains two widely-known institutions in Tokyo — St. Luke's Hospital and St. Paul's University—both currently under the administration of Japanese lay members of the Church.

"Despite the war pressure," Bishop Mitchell writes, "these generous Christians put on a drive to raise 285,000 yen to strengthen still further the work of these institutions."

Concerning treatment of American citizens of Japanese ancestry, Bishop Mitchell declared:

"Everything our Lord stood and died for and passed on to us demands that we treat these fellow men as our Lord would treat them. . . . We have the chance of our lives to help all the races in this country now discriminated against to become everything that they themselves most want to become."

Added significance is attached to the bishop's letter in view of Gov. Sidney P. Osborn's statement that public sentiment is opposed to Japanese resettlement.

* * *

Northern Baptists to Raise Three Millions for Missions

A financial campaign designed to raise $3,000,000 for the expansion of the missionary work of the Northern Baptist Convention throughout the world was approved at the closing session of the General Council of the Convention at Chicago.

The missions budget will be in addition to a World Emergency Forward Fund of $1,500,000 for special war-time needs, also approved by the General Council, thus bringing the toal budget of the Church to one of the highest figures in history.

The World Emergency Fund will be used for church extension, religious work in the armed forces, foreign relief appeals, and for the establishment of a Post-War Planning Commission.

* * *

United Church Aid to China Nears $3,000,000 Mark

In less than five years, the Church Committee for China Relief has sent a total of $2,754,865 to China. Over $1,500,000 has been sent since December, 1941, and during the last year Protestant churches more than doubled their contributions.

Protestant Church Council Formed in North Africa

A Council of Lutheran and Evangelical Churches, including in its membership all non-Roman bodies, has been formed in North Africa, according to a cable received at the American office of the World Council of Churches.

Executives of the new organization, which will establish headquarters in Algiers, are the Rev. Andre Boegner, chairman, and the Rev. Marcel Sturm, secretary. The two men were formerly clergymen in Strasburg and Alsace-Lorraine.

Boegner's brother, Dr. Marc Boegner, is one of the vice-chairmen of the provisional committee of the World Council.

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Edited by
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Church to Have No Voice in Peace Pact?

Oberlin Professor Expects No More Idealism Than Revealed at Versailles

THE CHURCH will not have any appreciable influence on "shaping the peace" after the war is over, Dr. Clarence Tucker Craig, professor of New Testament language and literature at Oberlin College, Oberlin, Ohio, declared recently at the annual meetings of the North Carolina Pastors' School and the Rural Church Institute at Greensboro, N. C.

"We are a minority, and how can we expect a minority (such as we must confess the real Christians are in the world) suddenly to determine the course of events?" asked Dr. Craig.

"Let us not be unrealistic enough to suppose that the nations who make the peace terms are to be suddenly imbued with Christian idealism—that was why so many were disappointed with the treaty of Versailles; they expected more than they had any right to expect."

"Fascism," said Dr. Craig, "challenged socialism and capitalism in the interest of a communal spirit, but it was a communal spirit which crushed the individual; the question is, can democracy challenge our economic order to think first of its effect upon person—can it be a help rather than a hindrance to democracy?"

Dr. Arthur W. Hewitt, of Riverton, Vt., declared: "I am optimistic enough to believe church attendance is now more indicative of religious interest than it was a few generations ago," but warned that it is from the country churches that the city churches get their members, and that "there are 30,000 villages with no preachers and 10,000 without churches" in the United States today. "Where," he asked, "is the church of tomorrow coming from if these conditions continue?"

Also heard at the conferences was Rev. W. M. Smith, former missionary to China, who asserted that "communism is not a danger in China now, nor will it be after the war. Of far more danger to China is the unscrupulous exploitation by western capitalism."

* * *

St. Louis Religious Leaders Join to Combat Delinquency

Religious leaders of St. Louis, Mo., have joined with city officials, social workers, and industrialists in launching a program to curb juvenile delinquency.

A. D. Welch, president of the sponsoring group, Love Thy Neighbor Association, explained that men and women will be asked to volunteer as sponsors of children and young people who come under jurisdiction of the newly-organized juvenile division of the police department.

* * *

Future Church Seen Modernistic, Combining Utility with Beauty

Tomorrow's church will be modernistic in design and will combine utility with beauty, according to the prediction of Lorimer Rich, New York architect, whose ideas on the new type of post-war church architecture are presented in the current issue of the **Architectural Forum.**

"We see religion as a clean, pure, lovely thing, prone to meditation, resentful of falsification, and this is the concept we have tried to convey," Mr. Rich says, describing what a church in a typical community of 60 to 70 thousand inhabitants may look like.

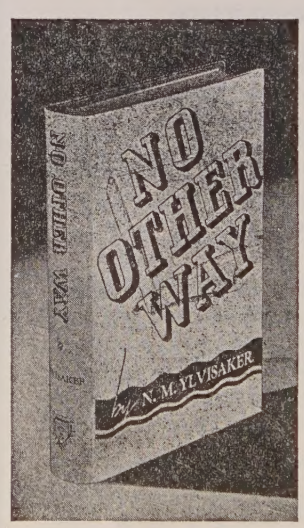
The main entrance of the church designed by Mr. Rich is on the side street, so that drivers may drop their passengers and proceed directly to parking areas.

The nave of the church seats 400, with an overflow seating provided for one hundred. A dropped panel in the ceiling allows for soft indirect lighting of the sanctuary. A chapel for fifty persons with an electric organ and choir stall is provided for small services and church school activities.

Most of the offices are located on the main floor in a one-story wing connecting the sanctuary and the church school. The pastor's offices and study are on the second floor above the board room, or library.

NO OTHER WAY

By Dr. N. M. Ylvisaker



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